THE OUTLINE
OF A
MISSIONARY TRAINING PROGRAM
For
Ordained Missionaries to India

A Thesis

Presented in Candidacy for the Degree Of

Doctor of Theology

In The

Berkeley Baptist Divinity School

By

Tracy W. Manley

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

Department
of
Missions

March 1, 1948

Berkeley, California

Chapter V pg. 69
Entrance Requirements of the Missionary Training Program

Section 1, Prerequisites of the Missionary Training Program
Section 2, Tests and the Testing Program

Chapter IV pg. 89
Curriculum Mechanics and the Work Program

Section 1, Mechanics of the Curriculum
Section 2, The Practical Work Program

PART 3
THE STUDY COURSES OF THE TRAINING PROGRAM

Chapter VII pg. 109
That Portion of the Missionary Training Program Designed To Give the Candidate a Better Understanding of His Faith

Section 1, An Introductory Statement
Section 2, A Study of the General Content of the Old Testament
Section 3, A Study of the General Content of the New Testament
Section 4, A Study of Biblical Introduction and History
Section 5, A Study of the Message of the Old Testament
Section 6, A Study of the Message of the New Testament
Section 7, A Study of Theology
Section 8, A Study of Ethics, Theoretical and Applied
Section 9, A Study of Apologetics
Section 10, Conclusion

Chapter VIII pg. 128
That Portion of the Curriculum Designed to Acquaint The Student with India and Its People

Section 1, An Introductory Statement
Section 2, A Study of Philosophical and Religious Psychology
Section 3, A Study of the Major Religions of India
Section 4, A Comparisons of Religions
Section 5,A Study of Chruch History
Section 6, A Study of Missions
Section 7, A Study of theWWays and Habits of India's People

Chapter IX pg. 154
That Portion of the Curriculum Designed to Give the Student andUnderstanding of His Task

Section 1, An Introductory Statement
Section 2, The Development of Proper Attitudes in the Missionary

Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/outlineofmission00unse

Section 3, The Choosing of Goals for the Missionary's Task
Section 4, The Methods of Approach to the Missionary's Task
Section 5, A Study of Religious Education

Chapter X pg. 171
That Portion of the Curriculum Designed for the Personal Development of the Student

Section 1, An Introductory Statement
Section 2, A Study of the Personality of the Candidate
Section 3, Training in the Techniques of Leadership
Section 4, The Study of Speaking and Speeches
Section 5, The Study of Health and Health Protection

CONCLUSIONS pg. 183

BIBLIOGRAPHY

Books

Addison, J. T., The Medieval Missionary, International Missionary Council, New York, 1936

Agar, Frederick A., The Local Church, Fleming H. Revell Company, New York, 1926

Agar, Frederick A., The Minister and His Opportunity, New York, Fleming H. Revell Company, 1937

Andrews, F. C., Mahatma Gandhi, His Own Story, New York, MacMillan Company, 1933

Atkins, Gaius Glenn, Procession of the Gods, New York, Richard R. Smith, Inc., 1930

Azariah, V. S., India and the Christian Movement, Church Missions House, New York, 1938

Baker, Archibald G., A Short History of Christianity, Chicago, The University of Chicago Press, 1940

Baker, Archibald G., Christian Missions and a New World Culture, Willet, Clark & Company, Chicago, 1934

Barnes, Lemuel C., Two Thousand Years of Missions Before Carey, Chicago, The Christian Culture Press, 1900

Beach, H. P., & Fahs, C. H., World Missionary Atlas, New York, Institute of Social and Religious Research, 1935

Bingham, Walter VanDyke, Aptitudes and Aptitude Testing, Harper & Brothers Publishers, New York, 1937

Boas H. S., The Essentials of an Effective Ministry, Cokesbury Press, Nashville, 1938

Bonnell, Joh S., Pastoral Psychiatry, Harper & Brothers, New York, 1936

Braden, Charles S., The World's Religions, Cokesbury Press, Nashville, 1936

Browne, Lewis, This Believing World, New York, The MacMillan Company, 1930

Bryce, L. Winifred, India at the Threshold, Friendship Press, New York, 1946

Capen, Edward W., et al., The Presentation of Christianity to Hindus, Board of Missionary Preparation, New York, 1917

Carey, S. Pearce, William Carey, Philadelphia, Judson Press, 1923

Carey, William, An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen, Reprinted in Fascimile from the Edition of MDCCXCII, London, Hodder and Stoughton, MDCCXCI

Carrel, Alexis, Man the Unknown, Harper & Brothers Publishers, New York & London, 1939

Chandrasekhar, S., India's Population: Fact and Policy, New York, The John Day Company, 1946

De Blois, Austin K., Some Problems of a Modern Minister, New York, Doubleday, Doran and Co., 1928

Devan, Arthur S., Ascent to Zion, New York, The MacMillan Company, 1942

Douglas, O. B., & Hollan, B. F., Fundamentals of Educational Psychology, New York, MacMillan Company, 1938

Downie, David, The Lone Star, The American Baptist Publication Society, Philadelphia, 1924

Durant, Will, The Story of Philosophy, Simon and Schuster, New York, 1926

Farquhar, J. N., A Primer of Hinduism, Oxford University Press, London, 1912

Fleming, Daniel Johnson, Attitudes Toward Other Faiths, Association Press, New York, 1928

Gates, Arthur Irving, Psychology for Students of Education, New York, The MacMillan Company, 1930

Glover, Robert H., The Progress of World-Wide Missions, New York, George H. Doran Company, 1925

Griswold, Harvey DeWitt, Insights Into Modern Hinduism, New York, Henry Hold and Company, 1934

Hadfield, James Arthur, Psychology and Morals, New York, Robert W. McBride & Company, 1936

Hocking, William Ernest, Living Religions and a World Faith, The MacMillan Company, New York, 1940

Hodge, J. Z., Salute to India, Friendship Press, New York, 1946

Hopkins, E. Washburn, The History of Religions, New York, The MacMillan Company, 1923

Hopkins, Thomas, Curriculum Principles and Practices, Benj. H. Sanborn & Co., New York, 1930

Horne, Herman H., Psychological Principles of Education, New York, The MacMillan Company, 1918

Hull, Clark L., Aptitude Testing, World Book Company, Chicago, 1928

Joint Committee on Curriculum, The Changing Curriculum, D. Appleton Century Company, New York, 1937

Jowett, Rev. J. H., The Preacher, His Life and Work, Doubleday, Doran & Company, Inc., New York, 1928

Kandel, I. L., Professional Aptitude Tests in Medicine, Law & Engineering, Bureau of Publications, Teachers College, Columbia University, New York, 1940

Kraemer, H., The Christian Message in a Non-Christian World, Harper Brothers, New York, 1938

La Rue, Daniel W., Educational Psychology, Personality and What Shapes It, Thomas Nelson & Sons, New York, 1939

Latourette, Kenneth S., A History of the Expansion of Christianity, Vol. I & II, Harper & Brothers Publishers, New York, 1938

Latourette, Kenneth S., Missions Tomorrow, New York, Harper and Brothers, 1936

Lin Yutang, Between Tears and Laughter, The John Day Company, New York, 1943

Loeffler, Rebecca West, Our Country is India, Friendship Press, New York, 1946

Love, Julian P., How to Read the Bible, New York, The MacMillan Company, 1940

Love, Julian P., The Missionary Message of the Bible, New York, The MacMillan Company, 1941

MacMurray, John, The Clue to History, Harper & Brothers Publishers, New York and London, 1939

Mathews, Basil, The Church Takes Root in India, Friendship Press, New York, 1938

Members of the Faculty of the Divinity School of Yale University, Education for Christian Service, Yale University Press, New Haven, 1922

Moulde, Elmer W. K., Essentials of Bible History, New York, Thomas Nelson & Sons, 1939

Mueller, F. F., & Hartshorne, Hugh, Ethical Dilemmas of Ministers, New York, Charles Scribner's Sons, 1937

Nehru, J., Discovery of India, John Day Company, New York, 1946

Nygren, Anders, Agape and Eros, New York, The MacMillan Company, 1941

O'Malley, L. S. S., Popular Hinduism, New York, The MacMillan Company, 1935

Oman, John, Concerning the Ministry, Harper & Brothers, New York, 1937

Otto, Rudolph, India's Religion of Grace and Christianity Compared and Contrasted, New York, The MacMillan Company, 1930

Parker, Joseph I., Interpretative Statistical Survey of the World Mission of the Christian Church, International Missionary Council, New York, 1938

Pleune, Peter H., Some to be Pastors, Abingdon-Cokesbury Press, New York, 1943

Pratt, James Bissett, Pilgrimage of Buddism, New York, The MacMillan Company, 1928

Pratt, James Bissett, The Psychology of Religious Belief, New York, 1907

Radhakrishnan, S., The Hindu View of Life, New York, The MacMillan Company, 1926

Robinson, Charles H., History of Christian Missions, New York, Charles Scribners Sons, 1923

Rosinger, Lawrence K., Restless India, Foreign Policy Association, New York, 1946

Shillito, Edward, The Way of the Witnesses, London, The Livingstone Press, 1936

Shridharani, Krishnalal, My India, My America, Halcyon House, New York, 1943

Shridharani, Krishnalal, Warning to the West, Duell, Sloan, & Pearce, New York, 1942

Smith, George, The Life of William Carey, F. P. Dutton & Co., New York, 1897

Smith, George, A Short History of Christian Missions, Edinburgh, T. T. Clark, 1894

Soper, Edmund D., The Philosophy of the Christian World Mission, Nashville, Abingdon-Cokesbury, 1943

Soper, Edmund D., The Religions of Mankind, Revised Edition, The Abingdon Press, New York, 1938

Speer, Robert E., et al, The Preparation of Ordained Missionaries, Board of Missionary Preparation, New York, 1918

Stewart, John, The Nestorian Missionary Enterprise, Edinburg, T. & T. Clark, 1928

Stols, Karl R., The Psychology of Religious Living, Cokesbury Press, Nashville, 1937

Tead, Ordway, Art of Leadership, New York, Whittlesey House, 1935

Thompson, Augustus C., Moravian Missions, New York, Charles Scribners Sons, 1883

Thorndike, Edward L., Adult Learning, New York, The MacMillan Company, 1928

Tiffin, Joseph & Knight, F. B., & Josey, C. C., The Psychology of Normal People, D. C. Heath & Company, Boston, 1940

Tralle, Henry E., Psychology of Leadership, New York, The Century Company, 1925

Urban, Wilbur M., Fundamentals of Ethics, New York, Henry Holt & Company, 1930

Vedder, Henry C., Christian Epoch-Makers, The Griffeth & Rowland Press, Philadelphia, 1908

Warburton, Stacy R., The Making of Modern Missions, New York, Fleming H. Revell Company, 1931

White, Hugh V., A Theology for Christian Missions, Willett, Clark & Company, New York, 1937

Wiseman, Henry W. & Regina W., Normative Psychology of Religion, Thomas Y. Crowell Company, New York, 1935

Wild, Laura H., A Literary Guide to the Bible, New York, George H. Doran Company, 1922

The World Almanac and Book of Facts, Edited by Eastman Irvine, The New York World-Telegram, New York, 1912, 1925, 1938, 1945

Articles, Pamphlets, and Reports

Allport, G. W., & Vernon, P. E., A Study of Values, Manual of Directions, (Revised Edition), Houghton Mifflin Company, Boston, 1931

American Baptist Foreign Missions Society, "Christian Service Abroad"

Asiravatham, Eddy, "Indian Youth Desires Many Things", Our Country is India, Edited by R. W. Loeffler, Friendship Press, New York, 1946

A-S Reaction Study, Manual of Directions, Houghton Mifflin Company, Boston, 1939

Baillie, John, "The Theological Course as a Preparation for the Missionary", International Review of Missions, Vol. XXVIII, No. 112, October 1939, pg. 535

Chandy, K. N., "India for Christ", Our Country is India, Edited by R. W. Leeffler, pg. 86, Friendship Press, New York, 1946

Chao, T. C. "Revelation", The Madras Series, Vol. I, pg. 22, International Missionary Council, New York, 1939

Conservative Baptist Foreign Missions Society, "The Call, Qualifications, and Appointment of a C.B.F.M.S. Missionary"

Crooke, W., "Hinduism", Encyclodaedia of Religion and Ethics, Vol. VI, pg. 686, Edited by James Hastings, New York, Charles Scribner's Sons, 1914

Davis, J. Merle, "The Preparation of Missionaries for the Post-War Era", International Review of Missions, Vol. XXXIII, No. 131, July 1944, pg. 241

Davis, J. Merle, "Principles of Missions in a New Age", International Review of Missions, Vol. XXXII, No. 127, July 1943, pg. 264

Devon, Francis, "That's How Fliers are Found", Collier's, Vol. 110, No. 13, September 26, 1943, pg. 24

Dimmitt, Marjorie, "Strike or Serve", Our Country is India, Edited by R. W. Loeffler, pg. 51, Friendship Press, New York, 1946

Duraisamy, John, "Rural Christian Service Fellowship", Our Country is India, Edited by R. W. Loeffler, pg. 113, Friendship Press, New York, 1946

Editorial Notes, "Missionaries and the New India", The National Christian Council Review, Vol. LXVII, No. 8, August 1947, pg. 341

Falk, Clarence, "Thy Will Be Done", Our Country is India, Edited by R. W. Loeffler, pg. 80, Friendship Press, New York 1946

Fifteenth Biennial Meeting of the American Association of Theological Schools, June 1946, Bulletin 17

Foster, John, "The Place of Church History in the Training of Missionaries", The Madras Series, Vol. IV, pg. 242, The International Missionary Council, New York, 1939

Harkness, Georgia, "The Theological Basis for the Missionary Message", International Review of Missions, Vol. XXVIII, No.112, October 1939, pg. 518

Hartentstein, K., "The Biblical View of Religion", The Madras Series, Vol. I, pg. 117, International Missionary Council, New York, 1939

Hogg, A. C., "The Christian Attitude to Non-Christian Faith", The Madras Series, Vol. I, pg. 94, International Missionary Council, New York, 1939

Hutchinson, Paul, "Christianity in a Free India", The Christian Century, Vol. LXIII, No. 46, November 13, 1946, pg, 1367

Kraemer, H., "Continuity or Discontuity", The Madras Series, Vol. I, International Missionary Council, New York, 1939

Kulandran, S., "The Significance of Theological Thinking for Evangelism Among Hindus", International Review of Missions, Vol. XXXIII, No. 132, Octo er 1944, pg. 390

Latourette, K. S., "The Place of Church History in the Training of Missionaries", The Madras Series, Vol. Iv, pg. 254, International Missionary Council, New York, 1939

Link, H. C., "The Manual for the P. Q. or Personality Quotient Test", Psychological Corporation, New York, 1938

Macnical, Nicol, "Christianity and Hinduism," The Jerusalem Meeting of the International Missionary Council, Vol. I, pg.3, International Missionary Council, New York, 1928

Missions News, Baptist Missionary Review, Vol. LXIII, No.2 & 3

Moses, D. G., "The Problem of Truth in Religion", The Madras Series, Vol. I, pg. 58, International Missionary Council, New York, 1939

Moti Lal, Lal, "The Youth of the Punjab at Work", Our Country is India, Edited by R. W. Loeffler, pg. 163, Friendship Press, New York, 1946

Muller, Edwin, "What Are You Really Fitted For?", Nation's Business, Vol. 31, No. 8, August 1943, pg. 25

Niles, D. T., "An Indian Conversation on the Church and Christianity", Our Country is India, Edited By R. W. Loeffler, pg. 59, Friendship Press, New York, 1946

Paul, C. S., "India's Student World", Our Country is India, Edited by R. W. Loeffler, pg. 43, Friendship Press, New York, 1946

Philip, P. O., "Memorandum on the Transference of Responsibility from Missionary Organizations to Bodies Representing the Indigenous Church", Procedings of the Second Meeting of the Nat onal Christian Council, Calcutta, 1926

Price, T., "A Drifting Course", International Review of Missions, Vol. XXXII, No. 127, July 1943, pg. 280

Ralla Ram, Augustine, "India's Youth and Religion", Our Country is India, Edited by R. W. Loeffler, pg. 92, Friendship Press, New York, 1946

Reynolds, A., "The University of Oxford", Encyclopaedia and Dictionary of Education, Vol. III, pg. 1241, Edited by Professor Watson, Sir Isaac Newton & Sons, Ltd., London, 1922

Riggs. H. H., "The Missionary Message for Our Day", International Review of Missions, Vol. XXVIII, No. 112, October, 1939, pg. 527

Sarkar, Mihar, "Development of Village Life," Our Country is India, Edited by R. W. Loeffler, pg. 101, Friendship Press, New York, 1946

Time, The Weekly Magazine, Vol. L, No. 14, October 6, 1947
Vol. L, No. 20, November 17, 1947

Thurstone, L. L., "Testing Intelligence,"Hygeia, Vol. 23, No. 1, January 1945, pg. 32

United States Department of Agriculture, Bureau of Plant Service, Bulletin No. 64

United States Department of Agriculture, Farmer's Bulletin No.1951

War Department, "Water Supply and Water Purification", TM-5-295, Technical Manual

Wavell, Archibald, "Might of the Tiger", Atlantic Monthly, 173, 80-4, March 1944

Weddell, Sue, "Missionary Training in North America", International Review of Missions, Vol. XXXIII, No. 132, October 1944, pg. 368

Wilson, Jesse, "How the Foreign Mission Society Selects New Missionaries", American Baptist Foreign Mission Society, New York.

Catalogs and Annual Bulletins

Annual Report of the American Baptist Foreign Mission Society, 1914, 1923, 1943

Andover-Newton Theological School Bulletin, 1945

Ashbury Theological Seminary, Annual Catalog, 1946

Augustana Theological Seminary Catalog, 1945

Bulletin of Berkeley Baptist Divinity School, 1942, 1943, 1944, 1946, 1947

Bulletin of Bonebrake Theological Seminary, 1945

Boston University Divinity School Announcement, 1945

Annual Report of the Director of the Canadian School of Missions, 1944-1945

Central Baptist Theological Seminary, Annual Catalog, 1947-1948

Church Divinity School of the Pacific, 1946

Bulletin of Columbia Bible College, 1947

Colgate-Rochester Theological Seminary Catalog, 1946

Crozer Theological Seminary Catalog, 1945

Dallas Theological Seminary Catalog, 1946

Drexel Institute of Technology, Vol. 24, No. 3, March 1947

Eastern Baptist Theological Seminary Catalogue, Vol. XXI, April 1946

Evangelical Theological Seminary Catalog, 1945

Gordon Divinity School Bulletin, 1945

Catalogue of Hartford Seminary Foundation, 1946

Bulletin of Hiram College, Vol. XXXIX, No. 1, January 1947

Maryknoll Seminary, Catalogue, 1946-1947

Annual of the Northern Baptist Convention for 1914

Nyak Missionary Training Institute Catalog, 1946

North Park College and Theological Seminary, 1946

Pacific School of Religion, 1947 Catalog

Pittsburg-Zenia Theological Seminary Catalog, 1945

San Francisco Theological Seminary Catalog, 1946

Southern Baptist Theological Seminary Annual Catalogue, 1946

Union Theological Seminary Catalogue, 1947

University of California Bulletin, Announcement of the Medical School, 1943-1944

University of Chicago, Announcement of the Divinity School, 1946

Yale Divinity School Annual Catalog, 1946

INTRODUCTION

The title of this dissertation indicates some of the limitations placed upon its scope. Only the training of ordained missionaries will be included because a discussion of the great variety of missionaries would render the work excessively unwieldy. India is the only country that will be discussed particularly. However, it will be noted that much of the proposed training program could apply to almost any field in which there is an established missionary work. The whole discussion is set against a background of Baptist polity. The writer viewed the scene from the Baptist view point and made his plans with Baptists in mind. Yet much of the material studied is from other sources. Wherever there was found pertinent information or an applicable idea it was used to aid in the advancement of the Outline that follows.

The last four chapters of this Outline will have as their purpose the description of courses of study. In these descriptions effort will be made to suggest certain lines of thought and procedure. These sections will not be intended as complete analyses of the subject matter to be presented. Because the emphasis of the whole missionary training program will be upon individualized development, it will be impossible to know beforehand just what material will be required by any given student in any given branch of study. Therefore, the descriptions will be limited to brief remarks indicating the desired trend of progress.

In Part One of the thesis an effort will be made to establish the necessity for a new training program. First will be presented some of the problems arising out of the current situation in India. This chapter will have as its purpose the establishing of the need of a change in training programs to meet the altered circumstances now pertaining in India. Further effort to demonstrate the need of a new program will be made by discussing the ideal function of the missionary as elaborated at the Madras meeting of the International Missionary Council. Against the standards established at that session will be judged the efforts of the current missionary endeavor. The third chapter of this Part will deal with the available training facilities. These schools will be considered in the light of the qualifications given at the Madras Conference.

The second Part of the thesis will have to do with the various concomitants and with the mechanics of the proposed training program. In this portion there will be discussed some of the contingencies that might come into being in connection with a training program as will be proposed. Finally, this part of the discussion will place before the reader the means to be used in presenting the suggested curriculum so that the material may meet the problems posed in the early chapters of the thesis.

In all of this, the writer is aware of the limitations of his own knowledge and thinks of this Outline as a mere beginning. It is recognized that there are schools rendering important service in the training of ordained missionaries. But the conviction remains that a period of research and experimentation must be instigated and completed before anyone may speak with

real authority on an adequate program of missionary training. It is hoped that this Outline will be a step in that direction.

1. Carey, S. Pearce, William Carey, pg. 176 ff.

2. ibid., pg. 306

PART 1

THE NEED FOR A NEW TRAINING PROGRAM

Chapter I

India's Freedom and Some of the Problems it Presents

Section 1, Introductory Remarks

India has achieved the freedom of self-government. This achievement has created a new situation for the missionary enterprise in that country. Since the days of Carey, missionaries in India have worked under the auspices of the British government. It is true that, at first, both the East India Company and the representatives of the Crown were persuaded to show considerable hostility to Carey and his co-workers.[1] But in the year 1813 the English Parliament, through the charter of the East India Company, gave official sanction to the missionary enterprise.[2] So it has been that from 1813 to 1947 missionaries in India have been under the protection of a government made up of their co-religionists and co-racialists. With the advent of freedom there have come into the positions of authority Indians who are neither Christians nor "white men". Such a change of background must bring to the front many new problems for the missionary.

Admittedly, it is impossible to predict the exact nature of India's development in the near future. Nevertheless there are certain aspects of the new freedom that may be found to be pertinent to the matter of missionary work. It is the purpose of this chapter to present some of these problems. Such a presentation will not be academic in its objectives.

3. Time, The Weekly Magazine, Vol. L, No. 14 October 6, 1947, pg.34

4. Paul, G. S.,"India's Student World", Our Country is India, edited by R. W. Loeffler, Friendship Press, New York, 1946, pg. 48

5. ibid., pg.47

Its goal will be practical: to establish a criterion against which may be measured the training facilities available to missionaries. Does the new India make necessary a new type of training program?

Section 2, The Problem of Self-Determination

In India today there has been granted political self-determination. That privilege is being developed. But the cost is great. The current press has given vivid accounts of the trend of affairs during the first months of self-gover ment. Time Magazine tells of the "rioting, slaughter, rapine, destruction." that has occurred.[3] In the midst of this travail there are being engendered bitter memories that will not quickly fade. When the violence has been replaced by political maneuvering, the remembrance of 1947 will undoubtedly be a real factor. After such a year of misery it is to be expected that those who caused it will be looked upon with suspicion for a long time. Those who suffered can hardly avoid the fear that what has happened may occur again. Since both Hindus and Muslims have been victims, each may be expected to try to arrange the policitical structure of the country so as to prevent the other from gaining the upper hand.

Against such a background of suspicion the missionary will have to work. Opposition to Christianity may be expected to follow the pattern established before the British withdrew. This pattern was one of political complex.[4] Hindus have long feared that the two prosyletizing religions, Christianity and Mohamedanism, might combine against them in the political field.[5] Because both of these religions are non-indigenous they are

6. Shridharani, K., Warning to the West, pg. 49

7. Paul, C. S., op. cit., pg. 46

8. Shridharani, K., op. cit., pg. 50

9. ibid., pg. 56

10. Nehru, J., Discovery of India, pg. 498

resented as impairing self-determination. This attitude is more strongly directed against Christians than against Muslims.[6]

That Christianity is frequently suspected of being non-patriotic, of interfering with self-determination, is not surprising.[7] The basis for this suspicion is not hard to find. In fact, there appear to be two bases. The first lies with the missionary himself. During the last years it has been necessary for a missionary, before entering India, to sign an oath "to do nothing to, or in diminution of, the lawfully constituted authority of the country."[8] Inasmuch as the "constituted authority" was the British government, the missionary came to be identified with imperialism. Did not the British raj and the white missionary spread over the country together during the nineteenth century? Did not both groups wear the same kind of foreign clothes, live in large houses? Therefore the opprobrius term, "white Sahib", came to be attached to the missionary as well as to other foreigners.[9] To the average Indian there was no difference of nationality among white men. During the troubled times of 1942 two Canadians were killed in nationalist uprisings.[10] These two men died because they had white skins. In the nationalist uprisings of 1929, the author and his father were set upon by a mob bent on avenging the arrest of Gandhi by the British government. The Indians did not stop to ask the nationality of those before them. The white skins were associated with forcible interference of self-determination. With the withdrawal of the British government, the civil servant has gone from the scene. The business men with a white skin is much less frequently

11. Mathews, Basil, The Church Takes Root in India, pg. 57,58

12. This incident was reported in the Indian press. The author was able to observe the concern it caused the missionaries at the time

13. Andrews, C. F., Mahatma Gandhi, His Own Story, pg. 73, 129 ff.

14, Shridharani, K., op. cit., pg. 48 ff.

encountered. So there is left only the missionary to bear the onus of being the representative of the imperialsim that so long bothered India.

The second reason that Christians are suspected in the matter of self-government and patriotism lies in the methods of the past. The Indian convert was new to the ways and means of the Christian life. Therefore he waited for the leading and directing of the missionary.[11] The missionary acted as might be expected. He drew upon his own experiences to help the efforts of the new convert. Therefore, the Indian Christian more and more exemplified foreign methods and ways. The nationalists watched this type of development with resentment. To them it appeared that the missionaries were leading converts into foreign ways. Mr. Gandhi expressed this resentment when he was visited by a group of Indian Christian leaders. He spoke to them in English. They stated that they understood Hindi. Mr. Gandhi is said to have replied, "I always speak to foreigners in English."[12] Perhaps Mr. Gandhi's unhappy experiences with Christians when he was just a lad have colored his thinking upon the whole problem.[13] Nonetheless, this attitude is reflected in the thinking of many lesser figures of Indian nationalism.

It may well be that the Indian will, for a long time to come, look upon a white skin as a threat to self-determination. He studies history and notes the continuous connection between the ruling classes and the Protestant movement, the coexistence of imperialism and missions.[14] So it may be expected that in the eyes of the Indian a white skin will carry its own condemnation. So far as the missionary is concerned, no amount of training can

15. Bryce, L. W., India at the Threshold, pg. 151-153
Hodge, J. Z., Salute to India, pg. 92-97

solve the problem of skin color. The problem of the imposition of western ways upon Christian converts is a different matter. The native Christians are seeking an answer to it.[15] The author has watched the diligent efforts of missionaries now on the field as they sought to lead the search for an indigenous expression of the universal Gospel. Foreigner and native have joined in an effort to find ways of negating the charge that Christianity interferes with Indian self-determination. The missionary must be prepared to meet this problem and to aid in its solution.

Section 3, The Problem of Freedom for the Masses of India

India, as a political unit, has attained her freedom. But what of India, the social unit, the economic unit, the cultural unit? The British have withdrawn from the capitols of India. What shall be said of the villages of India? Have poverty, sickness, illiteracy, and oppression withdrawn? Those seeking to serve India desire the removal of these and other factors preventing the people of India from being free in fact as well as in theory. Before these withdrawals can be accomplished there are a number of very difficult problems that must be solved.

One of the most complex of these problems is based within the social structure of India. That basis is the dichotomous nature of India's present day society. In the environment of the modern world much that is fundamental in Indian life becomes a solecism. The result is conflict between the old and the new. Why should dire consequences accrue with the touching of an outcaste when to pet a dog is innocuous? Why should women be looked upon as being so much lower than men when the mother-in-

16. Mathews, B., op. cit., Chapter Two

17. Nehru, K., op. cit., pg. 244 ff.

18. Mathews. B., op. cit., pg. 22-23

19. Nehru, K., op. cit., pg. 135-136

law is the actual ruler of the household? Why is a man prohibited from social relations with an outcaste woman when he is permitted sexual relations with her? Such questions can no longer be answered in terms of ancient dogma. Through the medium of improved communications the villager has been brought into contact with new ideas, new approaches to the old problems. Thus he must seek new answers to his social problems.[16]

These problems become even more acute when study is given to the basic concepts of Indian society. Probably the philosophic foundation of Indian life is the idea that the group is more important than the individual.[17] Of the whole system it is said,

> Reinforced by the doctrine of karma, with its sense of the inevitability of whatever is one's fate, the system results in a considerable measure of contentment. As contrasted with the insecurity prevailing in the West it produces an enviable security which, while it leaves little room for individual initiative, protects and upholds the individual.[18]

For the aged and the infirm, the tightly closed economy of this system provides. It expects the individual to conform. Thus, that person must be rewarded with care and protection if he does acquisce. On the other hand, such a social structure seems to give special favor to the weak. It certainly discourages any whose genius or gifts tempt him to depart from the accepted procedures. He may think as he pleases but he must conform to "social and communal usage."[19]

For purposes of discussion Indian social structure may be seen to have two basic concepts. These are (1) the autonomous village community: and (2) the caste system. Until the coming of the British raj even the state had not dared to tamper with the structure of the village. Unlike many of the peasants of

20. ibid., pg. 246

21. ibid., pg. 136

22. O'Malley, L. S. S., Popular Hinduism, pg. 47

23. ibid., pg. 77

Europe, the peasant in pre-British India was not a serf. True, he did not own the land upon which he worked. Neither did any other person. It was owned by the community and was administered by the village council. Tillage rights were assigned by that group. It was the duty of the individual to do all in his power to make his portion as productive as possible. The central government could do little more than collect taxes.[20]

> The power of the state, however despotic in appearance, was curbed in a hundred ways by the autonomy and constitutional rights and privileges of the village community. These customary rights and privileges insured a measure of freedom both for the community and the individual.[21]

The village system offered protection against any incursion from external sources. Caste, the other pillar of Indian social structure, gave protection from disruption within the local group. The rigid rules of caste have become the directing factors in all spheres of Hindu life. Even those who are not Hindus find themselves circumscribed by these rules. For the Hindu himself, observance of caste is one of the universal fundamentals of his religion.[22] These same rules take precedence over the commonly accepted ethical standards. Thus it is obligatory and commendable for a Hindu to commit perjury for the benefit of a fellow caste member.[23] The dictates of health and comfort must defer to the requirements of caste. The writer has watched Hindus suffer torments of thirst rather than drink water from a low caste well. Also he has tried to aid those who were suffering privation because of unemployment. They chose to continue to so suffer rather than to work at tasks proscribed by their particular caste group.

24. Nehru, J., op. cit., pg. 303

25. Mathews, B., op. cit., pg. 15

26. Shridharani, K., op. cit., pg. 41-44

The modern age has come into sharp and victorious conflict with the Indian system. The western system is based upon Roman law and the rights of the individual. Indian life was built around the concept that duties were more important than rights. When the two ideologies came into contact, there was conflict. The British, naturally thinking in terms of property rights, assigned ownership of the land to definite people. So was established a system of landlords quite foreign to India.[24] Whereas the old method had little to do with actual money, the new economy demanded cash.[25] The exchange of goods and services that had characterized the autonomous village was no longer adequate. Money was needed for the payment of taxes. Imported goods could be secured only with cash. New trades and industries not included in the caste system were being developed. Travel became common. So there were many factors contributing to the destruction of the traditional Indian system. This alteration was accomplished in a very few years. It was not the result of choice exercised by the village people themselves. It was forced upon them. Sometimes real force was used. At other times the results were achieved by the force of circumstance.[26]

Thus in free India there will be the great problem of determining the bases for the new society. A stable government will be difficult to found unless its social foundations are integrated. Somehow there must be given to the people of India a social structure that is in keeping with their ancient traditions and modern inclination. The conflict between the old and the new must be resolved. Also the social structure

27. For the facts and figures regarding India's industrial history the author is indebted to Mr. Nehru's "Discovery of India". This paragraph represents a summary of the material presented in various parts of that book.

must be such that the people will want it. An imposed system, even if it is imposed by other Indians, cannot be equated with true freedom. Thus is posed one of the great problems of modern India.

If the people of India are to be truly free there are economic problems to be solved. These are as complex and difficult as are their social counterparts. Anyone who has seen India has been impressed by the extreme poverty of her people. Mr. Nehru in his book, "Discovery of India," gives considerable space to discussing India's economic history.[27] He indicates that she has not always been poor. In the dawn of recorded history there are evidences of Indians as traders and artisans. The manufactured goods of India were widely known and used in the days of King Solomon. Nehru finds that in modern times this same condition prevailed until the days of the Industrial Revolution. By then English factories were in competition with Indian manufacturers. To protect their home industries the British government appears to have decided to make India a consumer instead of a producer. Thus, while other countries were developing under the impetus of the Revolution, India was held back. Her factories were closed. Her craftsmen and artisans found themselves unemployed. Their only hope and recourse lay in a return to the land. The result was an increasing disparity between agriculture and industry. In 1850 about 55% of the people of India were engaged in farming. By 1940 this figure had risen to 75%.

> The destruction of village industries was a powerful blow to the community. The balance between industry and

28. Nehru, J., op. cit., pg. 303

29. Bryce, L. W., op. cit., pg. 31

30. Loeffler, R. W., Our Country is India, pg., 134

> agriculture was upset, the traditional division of labor was broken up, and numerous stray individuals could not easilty be fitted into any group activity.[28]

As more and more people became dependent upon farming the land holdings grew smaller. The resulting fragmentation was disastrous. This trouble was further complicated when a land owner died and his holdings were divided among his heirs. The result was that many farmers found themselves in possession of plots of land so small and so divided that they could not produce enough to meet the demands of taxes and the cost of living. They needed money and had no alternative but to borrow it. When the indebtedness was not reduced, the money lender was able to take possession of the land. The former owner joined the ever-increasing multitude of landless laborers. These soon became a dreg on the labor market and the present pitful poverty of India had become an established fact.

Such is the background of India's modern economic problems. Any attempt to solve these problems must first deal with a psychological ill that has gripped India. Apathy and hepelessness are said to underlie the rural situation in India.[29] The causes of this condition lie in the country's ancient religion and in her modern culture. As one writer has put it, "the fatalistic attitude of the peasant or worker who blames his lot on his fate" is one of the great contributing factors in India's inertia.[30] The apathetic attitude can also be blamed in part on the fact that India has had a culture thrust upon her. She was given no choice. There was no time for her to assimilate the new elements. In a few decades she was subjected to changes that had been accomplished by Europe over a period

31. Shridharani, K., op. cit., pg. 42

32. Chandrasekhar, S., India's Population; Fact and Policy, pg. 98-99

33. These figures are taken from the World Almanac for 1912 and 1942

of centuries. India found it futile to combat the new ways of life. They were supported by an overwhelming military and material force. The only answer to the conflict was in passive acceptance. Thus today much of India is in the grip of this passivity. It is one of the most stubborn obstacles lying between India's people and economic freedom.[31]

There are two more tangible aspects of India's economic deterioration. The first of these is the existing disproportion between industry and agriculture. This unbalanced condition was inherited from the days of the British raj. The second problem is the present unemployment situation. On the relation of industry to agriculture there are some interesting figures available. In 1945 only 1% of India's population was engaged in modern, organized industry. In industry of all sorts, including handicrafts and cottage, 5% of the people were engaged. On the other hand, more than 85% of Indians were directly or indirectly dependent upon the land for their livelihood.[32] Nor does this present the entire picture. The lot of the people working the land has become increasingly difficult. During the last years, India's population has increased greatly. Whereas in 1911 there were only 315,186,742 people in India, by 1941 that number had increased to 388,996,207.[33] This increase means that each acre of land must support an increasingly large number of human beings. However, the situation is not so hopeless as it might appear at first glance. This is shown by a comparison of the population densities in various countries. In terms of the number of people to the square mile, India has 254; the United States has

34. Bryce, L. W., op. cit., pg. 24

35. Azariah, V. S., India and the Christian Movement, pg. 2-3

36. Rosinger, L. K., Restless India, pg. 45

41; China has over 200; and England has 702.[34] Of course, India's population is not evenly distributed. Bengal is comparatively crowded with 646 people to the square mile. In a similar area in Cochin there are crowded 814 human beings.[35] To complete the picture it is necessary to add yet another statistic. According to the experts, nearly one-fifth of India's arable land is not under cultivation at all.[36] From these figures it may be concluded that, in spite of her growing population, India is no more crowded than other countries where farming is still carried on successfully. With 19% of her arable land still unused, lack of space cannot be blamed for India's poverty and hunger. Yet destitution and privation are abroad in the land. Their presence and the statistics appear to indicate that the difficulty lies in the lack of balance between agriculture and industry.

The matter of unemployment in India poses a very difficult problem. As Mr. Nehru has indicated, the destruction of Indian industry left millions of people without visible means of support. At the same time the British government was beginning to employ many Indians. Its presence also created work for others. These factors helped to take up the slack in man power. In recent years, however, there has come into existence another type of unemployment. The English introduced their own particular type of higher education into India. These educational institutions seemed to have but one objective. The goal was not technical nor was it primarily practical. The purpose of these high schools and colleges appeared to be to prepare young

37. Nehru, J., op. cit., pg. 330

38. Bryce, L. W., op. cit., pg. 72

people for government service.[37] To these institutions young people flocked in ever increasing numbers. The total of the educated youth was further augmented by the missions schools. At first the need was great and many found employment with the government. In recent years, however, there has not been enough work of this type to utilize the supply of trained students. So the young people were forced to look elsewhere. Those with the highest education, the professional group, were able to make a precarious living. In this class the women fared better than the men. Women doctors, nurses, teachers and other types of social workers found ready use for their training.[38] Perhaps because there were more of the men or because there were fewer openings for them, their lot has been harder. The youth with secondary education is the one who has fared the worst. Because there were no government jobs available for him in the cities, he may first have tried to find employment as a clerk of some kind. If there were no openings in that field he had no choice but to return to his native village. There he usually found nothing but day labor. However, his education had given him a feeling of independence and pride. He refused to suffer that abuse that was meted out to his fellow laborers. Usually he was too poor to buy land for himself. A few found teaching positions in the village elementary schools. The rest drifted to the cities or settled back in apathetic uselessness in the village. Thus the villages were deprived of the guidance that they should rightfully expect from their educated citizens. The cities found themselves burdened with large numbers of

39. Lal, Moti Lal, "Youth of the Punjab at Work", Our Country is India, edited by R. W. Loeffler, pg. 103-110

40. See Basil Mathews, The Church Takes Root in India, pg. 110-113
Also J. Z. Hodge, Salute to India, pg. 119-133

41. Bryce, W. L., op. cit., pg. 112

42. ibid., pg. 110

discontented young people whose unemployed energies made them a dangerous element of ferment.[39]

There is yet another factor impeding India's progress toward economic freedom. It is a factor that is seen be some as the most potent threat to India's economy. This is the matter of health.[40] Poverty, apathy, and sickness are linked in an endless chain that binds India. One has but to note the diet of the average person of South India. Of what nutritive value is carefully washed rice? Very little. Yet that grain and a few odds and ends of vegetables may be seen to constitute the basic diet of these people. It is estimated that less than 30% of the people of India are adequately nourished.[41] To the effects of this chronic malnutrition is added the curse of malaria. It has been stated that "malaria is without doubt India's major health problem from the point of view of its debilitating effect, the number of people affected, and its mortality."[42] Malaria to a larger extent, other diseases to a lesser extent, produces a terrible lassitude. The constant ravages of disease interrupt the individual's wage earning efforts. The author has watched workers struggle to carry on in spite of an attack of malaria. The laborer so desperately needed the wages that he could not afford to stop working. The after effects of disease so weaken the wage earner that it takes considerable time for him to reach again an optimum of productivity. In the case of the Indian his chances of any prolonged period of freedom from illness are very slight. Thus the income of the person and the family is lowered. Because there is less money there is a diet that is less adequate.

43. Lin Yutang, Between Tears and Laughter, pg. 4

44. Nehru, J., op.cit., pg. 218
In "Discovery of India, Mr Nehru has made a very creditable survey of the cultural history of India. To this survey the author is indebted for the facts presented on this subject.

Basic health measures cannot be afforded. Therefore, the standard of health sinks even lower. As the standard of health sinks the tide of apathy rises. Listlessness replaces ambition and poverty increases.

Certainly the people of India face a difficult task as they strive for economic freedom. In the abstract realm they are burdened with a great apathy, with an unbalanced economy. In the more tangible realms there is the matter of farms that are too small, of money lenders and landlords, of unemployment, of health. These are problems which must be solved by those who would lead India's masses to true freedom.

Standing between the Indian people and their freedom is yet another problem. It is cultural in nature. In this instance the difficulty is not so much in the present as in the past and the future. India's cultural history is long and honorable. The modern world is just coming to appreciate the scientists and mathematicians of the ancient universities of "Hind". For more than a hundred years the literary, religious, and philosophical writings of India have been known and studied by occidental scholars.[43] Those Hindu scholars of old were men with original minds. They developed their own culture. The Chinese, Persians, Greeks, and Arabs came to India to learn. Their scholars studied at the universities of Taxila, Vikramshila, Vallabhi, Amravati, and Nalanda. The last named school was probably the greatest. "The spread of Indian culture abroad was largely the work of scholars from Nalanda."[44]

> India has never reached out for territory, trade, or even for modern science. Perhaps that is why there has never

45. Shridharani, K., op. cit., pg. 22

46. Latourette, K. S., Missions Tomorrow, pg. 8

47. Shridharani, K., op. cit., pg. 36-37

48. Nehru, J., op. cit., pg. 252

> been an Indian Fa Hsein, or Marco Polo, an Indian Columbus or Vasco da Gama. Perhaps, also, that is why India's relationship with the world outside has been a one-way process.[45]

For centuries India created and distributed culture. Then the center of cultural development began to move westward. The occident began to resume the post-crusade growth that had been interrupted by the Khans and their Mongols. By the eighteenth century western Europe was spreading out into all parts of the world.

> A new world culture began to emerge, and is still developing, but it was and is a culture whose source was and remains the Occident. The culture of the people of Western Europe and their descendants in the Americas and elsewhere is everywhere being adopted, even though with modifications.[46]

India was included in this trend. So for the first time in their history, Indians were beginning to receive a culture. Somehow the well-springs of their own development had ceased to produce. "India was frantically bent on westernization."[47] This tendency was, in part, due to a natural inclination of human beings to copy the ways of a conqueror. Another reason was that much of the occidental development was such that the Indians could admire it. The values, the tools, the techniques gave even the lowliest Hindu a feeling of power.

India was caught in the relentless grip of traditionalism. The city man might accept the new ways. But he makes up a very small minority of India. The village people were more reactionary.[48] They believed the old ways to be better. The traditionalism already mentioned was in some measure responsible for this belief. Poverty helped to hold back the tide of progress. Other causes such as illiteracy and poor health added

49. Wavell, A., "Might of the Tiger", Atlantic Monthly, March 1944, pg. 80-84

50. Bryce, L. W. op. cit., pg. 88-94

51. Ralla Ram, Augustine, "India's Youth and Religion", Our Country is India, edited by R. W. Loeffler, pg. 93

52. Nehru, J., op. cit., pg. 51-53

their strength to the resistance. Nevertheless, the old ways have been fighting a losing battle. During the war years India had a volunteer army of more than two million young men and women.[49] They were given opportunities to learn a great deal. By direct education, by directed reading, by travel, by contact with the people of different races and countries, these young people were brought into contact with a new world.[50] It was the writer's privilege to have considerable contact with the Indian army. When questioned concerning his home, the ordinary Indian soldier usually gave two conflicting replies. First, he was sufficiently in the grip of nostalgia to wish he were home. The second response was one of concern, wondering how he would be able to become accustomed to living under the conditions which he remembered as prevailing in his home. He questioned his own ability to be happy in the stultifying life of his home village. Yet the nostalgic impulse usually conquered. The soldiers returned to their homes. They were welcomed as heroes and sophisticates. As such, they were able occasionally to raise their voices against the bonds of tradition. More frequently, respect for their elders caused them to withhold criticism. As yet many of these youth have not reached the acting stage. They are still at the thinking stage.[51]

India's politicians have done much to help in the awakening of the village constituency. The office seekers early realized that they must win the villages. So they set out to tour the rural areas. Nehru tells of the continuous travel he undertook during an election campaign.[52] These

53. Mathews, B., op. cit., pg. 23-24

54. ibid., pg. 28

55. Bryce L. W., op. cit., pg. 73

touring politicians were disturbing forces. As politicians will do, they made their promises. Through them the voter discovered that there was the possibility of relief from the burdens of taxation, of debt, of poverty. Whether the pledges were kept or not was not of primary importance. The pledges revealed to the villager that he had certain rights and privileges. The traveler might quickly forget that which he had said. In the mind of the villager the seed was planted. The results in the awakening of the villagers show that the seed grew.[53] The result was a desire to achieve freedom from the limiting traditionalism.

There are yet other forces at work, bringing cultural freedom to the people of India. One of the most important of these is the motion picture industry. In a land of illiteracy the cinema has become a great power. By means of mobile units even the remote areas are exposed to this type of culture. With it come many new ideas.[54]

> The tone of the Indian film is generally higher than that of a few years ago. It has become an important vehicle of social reform propoganda, such as temperance or rural reconstruction. But perhaps the most far-reaching consequence is the infusion of the idea of romance into the Indian concepts of marriage.[55]

The radio adds its voice to the clamor that is drowning out the voice of tradition. The writer has been into many of the remote villages of the Deccan and found there a radio. At evening time, most of the population of the town could be found squating within hearing distance of that radio. To their receptive ears it brought forth music and culture, their own and foreign. It also brought news and comments concerning the

56. Loeffler, R. W. op. cit., pg. 38

world beyond. There were political speeches addressed directly to the village population. So day after day there is dinned into the ears of the people of rural India ideas that are new, ideas that tend to break the traditional ways of living and thinking.

Thus it can be seen that there are various and persistent forces breaking down the cultural bonds of India. The problem then turns to the future. What will be the culture of the India of tomorrow? Under the present circumstances the villager accepts the culture that comes to him through the various mediums, the radio, the movies, and others. In all of these he takes what is given to him. There is no real freedom. To attain such a freedom the ordinary man must be able to establish his own contacts with the world around him. Such a procedure requires the ability to read and write. Only as it is possible to search for the written expressions on various sides of a problem can a free answer be found. Through study the individual can build up a culture for himself. But most of India is illiterate. Of the men of India about 22% are considered able to read and write. Among the women only about 5.8% can be so classified.[56] This problem of literacy appears to be basic not only to cultural freedom, but to any sort of freedom in India. The person who cannot read is unable to acquaint himself directly with the requisites of freedom from poverty, from disease, from superstition, and from the great variety of oppressive forces that now exist. Therefore, those who seek to free India must teach her people to read and write. There must be developed the required

57. Bryce, L. W., op. cit., pg. 135

58. Lin Yutang, op. cit., pg. 6

59. Nehru, J., op. cit., pg. 521

60. Mathews, B., op. cit., pg. 145-146

61. Bryce, L. W., op. cit., pg. 145

62. Mathews, B., op. cit., pg. 27

psychology of adult learning. Into the process must be infused motives that will make the learner feel stimulated to develop his abilities in the present and in the future.[57]

The path of freedom for India's people appears to lie between the religion of the past and the secularism of the present. As was indicated above, one of the basic tenets of Hinduism is caste. Caste is the force that has done so much to bind India. India is a country whose religion is still a living force. It controls the lives and destinies of the people.[58] But it is a religion that has been reduced to a very rigid dogma. It limits and hinders growth.[59] Speaking of Indian youth, Dr. Mathews says,

> Inconsolable mystics, they cannot breathe in the stifling caves where the old mythologies molder. Yet they refuse to be intoxicated by the new myths of nation, party or race. Freed from the yoke of dead traditions, they fear to become slaves of the new mechanism.[60]

This rather sums up the problem of freedom facing India. The various influences as suggested above are breaking the bonds of the old ways. Those ways were based upon religion. Education and enlightenment are destroying belief in religion. The secularism of the occident is breaking down the ideas of the past and suggesting that religion is bad for a nation.[61] That secularism, the mechanism suggested by Dr. Mathews, becomes the dominating factor in life. Moving pictures that used to depict the Hindu religious epics are now devoted to the modern world of machines and wealth. The Indian can worship at the shrine of his favorite "movie star", Western or Indian.[62] Politicians tell of the material rights of the individual. The Communist

63. Ralla Ram, Augustine, op. cit., pg. 94

teachings flood the country with a deluge of secularist propoganda.[63] The author has had opportunity to listen to the teachings of this group; to read many of their pamphlets. The emphasis is constantly on the material world and the benefits to be derived from the possession of such. Thus on every hand the new way is brought to the attention of the Indian. To prevent materialistic slavery must be the task of those who would give freedom to India. Also she must be free from the ancient religious bonds. Only then can the people of India be free, free socially, free economically, free culturally. The ordained missionary must be so trained that he is aware of the tendencies to limit Indian freedom. He must also have occasion to think of his message in terms of these problems.

Section 3, The Problem of International Freedom

India may achieve political self-determination. She may so order he progress that the masses are freed from their bondage. Yet these measures can have only temporary benefits unless that freedom reaches beyond the national boundaries. A freedom that is national in its outlook asks the right to live its own life within its own boundaries. It is quite willing to grant this same privilege to any other nation. Such a position is impossible to maintain in the modern world of inter-relations. A nation seeking its own freedom must have protection from those about it. The result is that eventually there must be an internationalization. The neighbors must be so controlled that they will not interfere with the freedom being sought by the given country. This is an imposed internationalism, which is

64. MacMurray, John, The Clue to History, pg. 218-219

65. Shridharani, K., op. cit., pg. 263

66. Dimitt, Marjory, "Strike or Serve", Our Country is India, edited by R. W. Loeffler, pg. 83-84

67. The writer derives this information from his own experience. For several years he lived in a community rather evenly divided between Hindus and Muslims. Among his friends were members of both communities. In the town several people were killed each year in communal troubles. Thus it was possible to procure a picture of the background of some of the communal friction.

in its turn self defeating. Only as each nation limits itself to meet the needs of its neighbors can there be true freedom.[64]

Nevertheless, the rank and file of Indians still seem to think in terms of nationalism. This conclusion is based upon the extent to which nationalism has become a religion in India. The heroes of the struggle for freedom take the place of saints. Gandhi is called"Mahatma", which is the word for saint. There are special days to be celebrated, such as Gandhi's birthday and an Independence Day. There are creeds and orthodoxies and heresies. Because Subhas Bose did not adhere to the party creed he was eliminated from the Congress Party.[65] Indian Christians are felt to be heretical because they do not give complete allegiance to the creed of nationalism.[66]

The natural outgrowth of so separatist a policy is further separation. Augmenting this trend has been the insistence that the people of India vote by religious communities. The result has been the growth of communalism. In communalism there were the seeds of discord. The people of India were able to forget that they were Indians. They came to think of themselves as religious groups within the country. The heightening of group consciousness resulted in continuous friction. The slow and stately procession of a Hindu funeral became a challenge and an insult when it passed a mosque during the time of prayer. Equally aggravating was the forgetful Muslim who butchered a cow on a Hindu feast day. As retaliation followed upon retaliation it became impossible to differentiate between the accidental and the intended affront.[67] As the communal struggle became more

68. Nehru, J., op. cit., pg. 526-548

69. Paul, C. S., op. cit., pg. 48,
Also Bryce, L. W., op. cit., pg. 146 ff.

acute it reached a stage where even proselytizing became suspect. Instead of being an activity of religious significance it became charged with political import. Each convert was looked upon as a trend toward the change of the balance of political power. The result is that this welter of local issues tended to obscure the ideal of international freedom.

There are voices raised in India against the narrowness of nationalistic outlook and the narrower views of communalism. Among these is the voice of Nehru. He seems to realize that world cooperation is necessary. He goes so far as to state that he is willing to limit the independence of India to allow her to take her place in a true world fellowship. Unfortunately, Mr. Nehru's thoughts on this subject appear to be colored by his struggle for national independence. The nation is still the basic unit of his thinking.[68]

Nehru's search for internaionalism is good. As yet, however, it has lacked implementation. It has remained for the Christian community to take action against nationalism and its various concomitants. Before India had gained her independence there were Christian voices raised against the curse of communalism. The Protestant Christians were outspoken in their official opposition to electorates based upon religious distinctions.[69] The women's organizations joined the protest. They fully recognized that they would be giving up what little political protection and rights that might be theirs. The good of the country was seen to be paramount over the good of a single group. These Christians saw that communalism must result

70. Editorial notes in the National Christian Council Review for August, 1947 tell of the similar resolutions passed by the missionary conferences of North and South India to this effect.

71. Asirvathtam, Eddy, "Indian Youth Desires Many Things", Our Country is India, edited by R. W. Loeffler, pg. 161

72. Bryce, L. W., op. cit., pg. 130

in the limitation of the interests of the official representatives of the various groups. Those elected to office would be expected to care for the political and economic welfare of their particular constituency. The result would be that the group would prosper at the expense of the nation. Since the coming of independence to India, the missionaries have placed themselves unitedly on record against the idea of communalism.[70] Thus the Christians in India have done their best to remove the limited outlook that must result from religiously differentiated electorates.

This same group is looking beyond the problems of nationalism to the horizons of internationalism. They see that the best way to serve their country is in terms of cooperation between nations. As there is cooperation war and exploitation can be obviated. With these scourges no longer devastating the country it can grow to its full strength. By realizing these facts Christian youth in India have seen that internationalism is the highest form of patriotism. Therefore, they seek the day when there will be "bread, brotherhood, freedom and justice for everybody", Indian and non-Indian.[71]

> The Christian's task is to give it (nationalism) a Christian content, to define patriotism from the Christian point of view, to develope the right kind of citizenship, to remind men that there is a family of nations of which God is the Father, and that in his will for the world each nation has a place and a purpose.[72]

That Christians are taking the lead in the wider form of patriotism is not surprising. The Church is supposed to be international. Its official doctrines declare that "there cannot be Greek and Jew, circumcised and uncircumcised, barbarian,

73. Colossians 3:11 (Revised Standard Version)

74. Mathew, B., op. cit., pg. 170-171

75. Palla Ram, Augustine, op. cit., pg. 95

76. National Christian Council Review, Editorial, March 1944

77. Mathews, B., op. cit., pg. 174-175

78. Chandy, K. K.,"India for Christ", Our Country is India, edited by R. W. Loeffler, pg. 91

Scythian, slave, free man, but Christ is all, and in all."[73] By this token Christianity and its adherents are committed to internationalism.[74] Furthermore, the Indian Christian has an opportunity to translate his internationalism into direct action. In India there has been a continuous effort to remove the barrier between the foreign and the indigenous church.[75] Much of the initiative in this direction has originated with the National Christian Council. This group, the majority of which is Indian, has asked that the Christianity of the West enter into the effort of Eastern Christianity for a greater spirit of unity.[76] Among Indians the denominationalism of the occident has long been recognized as a problem. Several efforts have been made to solve the Indian manifestations of that difficulty. The National Christian Council itself is a good step in the direction of ecumenicity. This body has served as a stimulating agency in the creation of such organizations as the South India United Church, the United Church of North India, and the National Missionary Society. Among themselves, the Indians realize the stumbling block that is presented to the outsiders when they find that one group of Christians will deny another group access to Holy Communion.[77] Individuals who have had opportunity to do interdenominational work in India have stated that they were "convinced more than ever that the joint witness of the church is one of the most potent factors in the future of Christianity in India."[78] Thus Indian Christians are taking the lead in giving to India the internationalization that will lead to real national freedom. It will be the duty of those desiring to be

of service to India to be able to give intelligent assistance to the further solving of this aspect of India's problems.

In the preceding pages an effort has been made to present some of the problems that will be faced by the missionary who goes to serve in India. Some of these difficulties are old. Some are new, as new as India's political freedom. The question that will have to be considered is the extent to which the missionaries are able to meet the problems of this nature. Are the present training facilities adequately preparing men to meet the perplexities of the Indian situation?

Chapter II

The Function of the Missionary in Theory and in Practice

Section 1, The Theoretical Function of the Missionary

What is the ideal function of the missionary? What should he be doing? What will the church at home expect of him? What will the church in India call upon him to do? The most compendius answer to these questions is found in the closing verses of Matthew's Gospel. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." This passage, as quoted from the Revised Standard Version of the New Testament, may be said to be the corner stone of the missionary enterprise. Unfortunately there are those who have admired it as a corner stone but have failed to erect a balanced superstructure upon that corner. Some have given thought only to that part of the directive which speaks of preaching and baptizing. The author is acquainted with a group of missionaries who typify this school of thought. These people are entirely opposed to "wasting time" on schools, hospitals, and training programs. Their objective appears to be exclusively the winning of converts. The Gospel is preached with utmost vigor and perseverance. Converts are won. These are baptized. The missionary then moves on to win and baptize in new fields of endeavor.

In antithesis to these who concentrate upon preaching

1. Baker, A. G., Christian Missions and a New World Culture, pg. 29 See also Price, T., "A Drifting Course", International Review of Missions, Vol. XXXII, No. 127 July 1943, pg. 284 ff.

2. The author has been privileged to speak to quite a number of different Women's Missionary Societies. Among members of such groups there is frequently encountered the idea that the functio of the missionary is primarily a matter of curing outlandish social customs and making them more nearly American.

are those who place very little importance upon the direct spreading of the Gospel message. Instead, they think in terms of teaching. As expressed by Baker, Price, and others, the goal of the Christian mission is to teach other cultures the value of Christian standards. As the people of the world learn to live better the object of Christianity will have been attained.[1] Somewhere between the two extremes here set forth, most of the missionaries will probably take their stand. Some may tend to one side, some to the other, depending upon their training and capablitities.

During the years there have been many other ideas of missionary function. They have differed as the view points of their authors. To some, the missionary has seemed the forerunner of colonizing efforts. In the preceding chapter documentation was presented from Nehru, Shridharani, and others, to support this view. To yet others it has seemed that the missionary's purpose has been to foil the efforts of imperialism. Such must have been the attitude of those who refused entry to Carey, as noted on page 1 above. Judging from the activity of other people, the office of missionary has to do with curing of social ills in certain "backward areas".[2]

The Madras meeting of the International Missionary Council rendered a great service when it attempted to clarify the whole confused tangle. At that meeting an effort was made to break down the Great Commission into applicable goals and tangible duties. A group of the best missionary minds of the

3. Madras Series, Vol. IV, pg. 237-238

modern world promulgated what they conceived to be the functions of the missionary. These are:

> 1. To be a colleague and friendly helper in the upbuilding of the life of the younger churches; (a) by enriching their spiritual life, especially through Bible teaching, evangelistic work and the use of means for spiritual discipline; (b) by helping to train leaders for the varied ministery of the churches; (c) by rendering a special service in medical and educational work, and social reconstruction programs in rural and industrial areas; (d) by fostering a concern within the churches for the expansion of Christianity into unoccupied areas; and (e) by standing against the tide of modern secularistic civilization when it invades the life of the churches.
>
> 2. To carry the Christian Gospel into the main areas of life where Christ is unkown or where no churches exist. At least two types of pioneer missionaries are still needed in many fields; (a) those who will penetrate geographical areas whose populations are still entirely unevangelized, and (b) those who will discover and follow new lines of approach to the non-Christian people in whose midst churches are set. In both cases the function of the missionary is to help make the Christian mission a more aggressive, positive force for righteousness and good will, after the mind and heart of Christ.
>
> 3. To witness against all the various forms of secularized and materialistic life in the society in which he lives, particularly that which derives from his own country.
>
> 4. To embody and transmit the experience of the Universal Church. To this end he should be familiar with types of worship other than those of his own church. He ought, where, possible, to keep in touch with the ancient churches, and with the development of the world Christian fellowship as a unity. Men and women whose gifts or experience qualify them above others for such intepretation should be set free for limited periods to serve the whole Church or the churches of a particular area.
>
> 5. To help build bridges of Christian understanding and cooperation between classes, races and nations, and thus assist the peaceful development and adjustment of their relationships in an ordered society.[3]

Whether it was because of the diversity of background or because of the power of their intellects, these thinkers were able to produce a well-rounded picture of missionary endeavor. It can be seen that they realized and summarized in an exciting way, the great scope of the applicability of Christian teachings

in modern life. Perhaps one of the outstanding contributions of this statement is its twice-given emphasis upon the danger of secularism. Thereby is attention drawn to this type of "heathenism". The past, present, and future are brought into the picture and related to the missionary life. The purview has been extended to include all classes and nations, thereby setting aside the traditional concept of certain heathen nations and areas.

The presentation of the Madras Conference is somewhat in the nature of an outline. Thinkers gathered at Madras recognized the missionary's task as too complex to permit a complete analysis of function. Each day he may have a different function. In any given situation he may be called upon to function in a number of different ways. Thus it would seem wise to be satisfied with such a general presentation. The statement of this group is no more complete or perfect than would be any human document. Nonetheless, it does represent some of the clearest and most comprehensive thinking that has been done in this field. Therefore, outline though it be, it will serve as a basis for some of the thinking in this dissertation.

Section 2, A Critique of Missionary Practice

On the preceding pages were reproduced selections from the Madras Series. This section had to do with the function of the missionary. The first function here listed required the missionary to serve as a friendly helper and as a co-worker in building the life of the younger churches. The passage suggests that there are five different ways in which this purpose

4. Mathews, Basil, The Church Takes Root in India, pg. 56-57

5. Ibid., pg. 168

may be accomplished. The first of these calls upon the missionary so to labor that the spiritual life of the native Christians may be enriched as they study the Bible and engage in evangelistic endeavor. The difficulty at this point has been found in the fact that new converts in the last generation could enjoy a vicarious spiritual life. The press of circumstances and the need for efficiency caused the missionary to become, at times, practically a spiritual dictator. The missionary with his background of training came into contact with the Christians who were the product of a system of traditionalism, as indicated in the preceding Chapter. It was only natural, therefore, that the trained mind should think for the untrained mind; that the experienced Christians should carefully direct the life and the experience of the new converts. The result has been termed a "lamentable paganism and fathomless ignorance of Christ and his teachings still to be found among many baptized groups."[4] The attitude of dependence that has resulted in the native Christians waiting for the intiative of the missionary was mentioned in the preceding chapter. This spiritual inertia was nowhere more prevalent than in the feeling toward evangelism. It is an encouraging truth that there have been many notable evangelistic efforts on the part of individual Indian Christians.[5] But the general attitude of the church has been that evangelism is the task of the missionary while the Indian Christian community must bend every effort to build up its own spiritual life. The missionaries, in spite of discouragement and difficulty,

6. Falk, Clarence, "Thy Will Be Done", Our Country is India, edit
R. W. Loeffler, pg. 81

7. Tead, Ordway, The Art of Leadership, pg. 78

brought into being a new church. Yet the results indicate that their efforts left something to be desired in the way of knowledge and spirit among the new converts.

The second of the suggested means of enriching the life of the new church is that of training its leaders. During the war years and in the subsequent period there have come into prominence a number of very fine Christian leaders in the Indian churches. It took an international emergency to bring out many of these leaders. It is easy to wonder why such should be the case in India and not so much in other fields such as Burma, China, and the Philippines. The explanation may be found in the fact that many Indian Christians came from the backward and depressed strata of society. In order to help them get started the missionaries often gave them all manner of material assistance and mental guidance. There was developed, therefore, an attitude which looked upon the missionary and upon God himself as a "soft hearted father who demanded little of them".[6] Because little was expected there was no real incentive to leadership. The missionary was fulfilling all the requisites of a leader. He was giving the Christians all the experiences which convinced them that loyalty to the church was a good thing for them.[7] Furthermore, many of the Indian Christians who were placed in positions of leadership so lacked in ability as to bring the whole class of Christian leaders into disrepute. The writer has visited many villages where the laziness of the teacher-preacher made him and his cause the laughing stock of

8. Mathews, Basil, op. cit., pg. 80-81

the area. Yet it was the missionary who placed these men in their positions, paid their salaries, and, even if in a negative way, condoned their lack of leading.

Of the third portion of the discussion on enriching the spiritual life of the younger churches, this paper will take little cognisance. It has to do with the special services such as medical and educational work. Inasmuch as the ordained missionary is the center of this discussion, these other branches of service will have to be left to another time and place.

The fourth type of work mentioned is that of fostering concern within the churches for the expansion of Christianity. In this area it is that the missionary seems to have fallen far short of the required standards. Foreigner and native, alike, have been impressed by the lack of evangelistic zeal in the Indian churches.[8] Already there has been some mention of this subject. It does not seem necessary to enlarge or to repeat at this point in the discussion. Lastly, to build and enrich the spiritual life of the younger churches, the missionary is called upon to stand against the tide of secularization invading the church. This subject will de discussed in detail below.

The second of the general functions of the missionary is said to be the carrying of the Gospel into new areas; the development of new methods and approaches. The purpose is said to be to give a more aggressive, postive tenor to the whole missionary enterprise. Among the more established missionary

9. Annual Report of the Northern Baptist Convention, 1914, pg. 277

10. Downie, David, The Lone Star, pg. 300

11. Shridharani, K., Warning to the West, pg. 53

12. Niles, D. T., "An Indian Conversation on the Church and Christianity", Our Country is India, edited by R. W. Loeffler, pg. 65

13. Compare American Baptist Foreign Missions Society Annual Report 1923, pg. 109 and 'Along Kingdom Highways", Annual Report of American Baptist Foreign Missions Society, pg. 131

14. Moti Lal, Lal, "Youth of the Punjab at Work", Our Country is India, edited by R. W. Loeffler, pg. 112

organizations recently there has been evidenced some lack of an aggressive spirit. The Northern Baptists opened their last new field in 1900.[9] The last station opened by the American Baptist Foreign Mission Society's work in South India was in 1904.[10] Nor is there evidence of a spirit of aggression in the fields already occupied. The work is still largely rural, ignoring the new industrial developments. The converts are found to be mostly from the lowest castes, just as they were in the early days of the missionary work in India.[11]

Several different explanations of this lack of aggressiveness have been suggested. Some place the blame upon the controlling organizations in the home countries.

> The money they send is largely used for maintaining existing institutions, schools, hospitals, and the like. There is hardly anything available for what I call "adventuring". The new missionaries they send are handicapped by the tradition set up by the older missionaries, a handicap that is exploited by many of our older nationals.[12]

It might also be possible to explain the whole situation in this area by calling attention to the fact that there are fewer missionaries in the field now than there used to be.[13] Or perhaps it is all an indication of a change of policy and emphasis to effort which is intensive in nature rather than extensive. It must also be recognized that there are new experiments being worked out. There are such efforts as the Moga Training School for village teachers in which there is offered specialized training in the teaching of adults.[14] The National Missionary Society has taken the initiative out of the hands of the missionaries from abroad and has organized

15. Loeffler, R. W., Our Country is India, pg. 112

its rural Christian Service Fellowship.[15] These and other examples can be used to demonstrate the presence of some spirit of aggression in seeking new methods and approaches. Among the newest missionary enterprises there are efforts being made to reach new geographical areas. The "Lands Beyond" group have stated in their prospectus for 1946 that they plan to open new fields among some of the aboriginal tribes of South India. Nevertheless, it would seem that many missionaries have been somewhat lacking in a spirit of aggressiveness during the last several decades.

"To witness against all the varied forms of secularized and materialistic life in the society in which he lives." This the Madras Conference has stated to be the third of the required functions of the missionary. For the sake of clarity it is well to define terms. The Oxford English Dictionary states that the meaning of the word "secularism" is "the doctrine that morality should be based solely upon regard to the well being of mankind in the present life, to the exclusion of all considerations drawn from belief in God or in a future state". The missionary in India is usually looked upon as a man of wealth. In previous years the Indian could see that the missionary had wealth and he had a new type of religion. It is possible that many, consciously or unconsciously, hoped to obtain release from poverty by accepting the religion that came recommended by the wealth of its proponents. The missionary is still thought of as a person of riches. But the people of India have found that merely accepting Christianity does not result in

16. Latourette, K. S., Missions Tomorrow, pg. 110

release from poverty. They have found that,

> Food and shelter, clothing, and such luxuries as radios and automobiles are not to be acquired through religion, but through the machine. The machine brings them forth in huge quantities. If, as so generally happens, many cannot obtain the machine products which they crave, and seek them not through the traditional religions but through a profered social panacea ... it is the historic religions against what has been called secularism.[16]

The missionary has given to the people of India an idea of life and well being that is above that which the country had of itself. Yet it is difficult for that missionary to show the connection between that well being and a belief in God and a future state. The American missionary is looked upon as a representative of the United States. Yet he cannot prove to the well-informed Indian that practical morality in the United States has a religious foundation. Thus by his presence and the way he lives, the missionary has been witnessing for the basic Principles of secularism rather than against them.

The fourth function of the missionary as stipulated by the Madras Conference requires him to embody and transmit the experiences of the Universal Church. For this type of activity the missionary should have a knowledge of church history as well as an acquaintance with the activities of the various branches of the Christian Church today. Recently the author was asked to lead a prayer meeting for a group of seminary students. In the group were several prospective missionaries. The meeting was carried forward rather formally, somewhat upon the Episcopal form of prayer. Many of the students expressed their displeasure. The reason given for the dislike was that they "just weren't used

17. Hodge, J. Z., Salute to India, pg. 104

18. Latourette, K. S., "The Place of Church History in the Training of Missionaries", Madras Series, Vol. IV, pg. 255-256

19. Time, The Weekly News Magazine, Vol.L, No. 20, November 17, 1947 pg. 70-71

to doing things that way". Yet to transmit the experiences of the Universal Church it will be necessary for the missionary to have a breadth of view point based upon knowledge and experiences. No one denomination has a monopoly upon all that is best. Therefore the native church might be better able to express itself in ways other than those of the parent denomination. Yet missionaries are known to the author who have rarely attended the services of any other denominational group. How, then, can they transmit an experience if they are not aware of the existence of such in other parts of the Church?[17]

Nor are most missionaries acquainted with the development of the Church though the years. A study of the various catalogs and bulletins show that almost all theological schools offer some course in Church History. But, as one authority has pointed out,

> Most courses in Church History have far too little of the effect of the church upon its environment, of the effect of the environment upon the church, and the geographical spread of the Church.[18]

The very lack of authoritative writings on the early Church Fathers has made it difficult for the missionary to transmit an experience of which he was not aware.[19]

Lastly, the missionary is also called upon to be a builder of bridges of understanding in order to aid in the establishment of an ordered society. This is an extremely difficult goal for the missionary to achieve. It is true that missionaries on furlough do a great deal toward increasing the American church member's knowledge and appreciation of other

peoples. He does moderately well as an interpreter of Americans to the countries in which he serves. This is possible because he has some understanding of both countries. But there are other areas in which a lack of knowledge has made it very difficult for the missionary to serve as a bridge builder. This is true as he attempts to interpret different social classes to each other. The missionary comes from a society that is based upon an economy of sufficiency. India may be termed a county with an economy of insufficiency. Thus the missionary finds it very hard to understand the structure with whose fundamental concepts and problems he is not familiar. Further, the missionary enjoys a scale of living that usually places him among the wealthy of India. Therefore, it is only natural that the people in the lowest reaches of poverty should harbor some rudiments, at least, of the usual antipathy of the very poor for the very rich. It must be in the face of such innate antagonism that the missionary will strive to create a spirit of understanding.

If the missionary effort has depended upon the seminaries to give its personnel an understanding of labor problems it has been an unmerited dependence. A survey of the catalogs and bulletins reveals the fact that very few, if any, theological schools offer any instruction or direct guidance in the field of labor relations. Yet most missionaries, by their activity and responsibilities, come to be classified as employers. In most instances, the people of India are laborers. As was shown in Chapter I, labor in India has been exploited for the benefit of the employing class. The missionary, a member of that

class, has been dealing with those who were thus exploited. Without adquate preparation he has been attempting to bridge the gap between India's increasingly self-conscious labor groups and the Christianity that has for so long been thought of as an employer. It is small wonder that in some parts of this assignment the missionary has found the task beyond his powers and training.

In concluding this section it must be stated that there has been no intention to prove that missionaries have failed. They have not. Yet the evidence at hand seems to indicate that, when compared to the standards of function as delineated by the Council at Madras, the missionary group, as a whole, has been somewhat lacking. It has been able to achieve only part of the goals derived from the Great Commission.

Section 3, A Statistical Study of Missionary Work in India

It has been said with some degree of truth, that there are available statistics to prove any desired point. Also, it should be noted that the same figures can be interpreted in accordance with widely diversified view points. Nevertheless, it seems wise to consider briefly a few of the available statistics covering the missionary enterprise in India. It is to be hoped that these figures will throw helpful light on the progress of the missionary effort.

20. The figures for this table were collected from several differe sources. The two chief sources were:
Beach, H. P.,& Fahs, C. H., World Missionary Atlas
The World Almanac & Book of Facts, edited by E. H. Irvine
There seemed to be some differences of opinion concerning the number of Christians in India in 1945. Some sources claimed 8,000,000. Others clung to the census of 1941 which counted slightly over 6,000,000. The second table presented here is, of course, a mathematical derivitive of the first.

A Comparison of Religious Groups in India[20]

	1911	1925	1938	1945
Total Population	315,185,742	319,086,658	338,119,154	388,996,207
Number of Hindus	217,651,382	218,701,455	239,202,964	254,873,742
Number of Muslims	66,593,646	68,678,883	77,790,354	92,158,903
Number of Christians	3,921,896	4,856,233	5,295,601	7,000,000

The Ratio of Religious Groups to the Total Population

	1911	1925	1938	1945
Proportion of Hindus	68%	67%	70%	65%
Proportion of Muslims	21%	21%	23%	24%
Proportion of Christians	1.2%	1.2%	1.5%	1.8%

A quick survey of the first group of figures here presented could lead to a feeling of optimism. The population of India has increased by 73,809,465, or about 19%. In the same period the Christian community has increased by about 3,000,000, a growth of approximately 79%. In other words, the Church of Christ in India has grown four times as fast as it would had it been dependent upon normal population growth alone.

There is another side to the picture. The second chart indicates that in 1911 1.2% of the people of India were Christians. By 1945 that percentage had risen only to 1.8. This figure could lead to a feeling of discouragement. It shows that more than a century of effort has been able to make a very small impression upon India's unevangelized millions. One observer has estimated that there are 100 million more Indians in India who have not heard of Christ than there were in the

21. Mathews, Basil, op. cit., pg. 173

country when Carey started his work during the last years of the eighteenth century.[21]

These figures corroborate the conclusions drawn from the second section of this chapter. They show that missionaries have made a very definite impact upon non-Christian India. The Indian church, guided by these missionaries, has grown even more rapidly than the rapidly increasing population. On the other hand, one is caused to wonder if the money, the time, and the material that have been expended on missionary effort in the last century should not have produced greater results. If the missionaries had received a different type of training could they have made an even greater impact upon India? This is an hypothetical question. Therefore, it cannot be answered categorically. However, the experience and study of the writer have convinced him that some changes in the training facilities could well result in an improvement of the efficiency of the missionary effort. These conclusions seem to be borne out when the missionary endeavor is measured against the ideal function of the missionary as stated by the Conference in Madras. Even the statistics can be interpreted as supporting this view. Missionaries do not seem to have functioned at optimum efficiency.

1. Madras Series, Vol. IV, pg. 238-239

Chapter III

A Study of Contemporary Missionary Training programs

Section 1, Missionary Qualifications as Listed by the Madras Conference

In the preceding chapter there was set forth the ideas of missionary function as understood by the Madras Conference. That same gathering went on to state the qualifications that seemed necessary for the adequate discharge of the functions listed.

> There are certain basic or universal qualifications which must characterize the missionary. He must be physically fit to adjust himself to life in a new land. He must be intellectually qualified by thorough and broad education, have the capacity to learn a language, have a thorough knowledge of the Bible, and possess the appropriate professional skills. He must be marked for his Christian character, that is; he must have above all things, love; also a growing Christian experience, a sure grasp of the Christian faith, a sense of mission for his Master, the capacity to appreciate and cooperate with, and the ability to identify himself with, the best interests of other peoples.
>
> We would emphasize, however, that some qualifications are of very special importance in these times, namely:
>
> 1. such a living conviction of the Christian faith and such a growing Christian experience that he will be an effective interpreter, able to communicate the Gospel;
> 2. sensitive appreciation and understanding of the changing current of political, economic, social and religious life, and resourcefulness in interpreting the Christian message to the present generation of men;
> 3. the ability to be a willing colleague, free from a sense of racial, cultural or spiritual superiority and denominational narrowness;
> 4. the capacity to understand and appreciate the aspirations of other people.[1]

As in their statment of functions, the members of the Madras Conference have resorted here to the outline method of presentation. The careful wording of the statement quoted

above makes implicit in it the great variety of qualifications that have been suggested for missionary candidates. Mental, spiritual, and physical requisites have been mentioned. Finally the four major requirements have been given special emphasis by being numbered. These are the basic qualifications. They are basic for that person who would attempt to fulfill the designated functions of a successful missionary. If, then, these are fundamental requirements, it becomes necessary to find the extent to which extant training facilities can so qualify candidates.

Section 2, A Consideration of the Curricula of Regular Theological Schools

The individual who feels that God has called him to serve as an ordained missionary faces the problem of training. He must select a school. But which one? What shall be used as a means of selecting? Sometimes geogrpahy is the determining factor. The student goes to a school that is near to his home. Sometimes the advice of a friend or of a denominational official helps the prospective missionary to make up his mind. Occasionally there is found the inquiring soul who procures material from a number of different schools. He makes his decision on the basis of information contained in the various bulletins and catalogs. In the last analysis, however, the method of selection makes very little difference. Whatever school he may choose to attend, the student will receive more or less a standardized course. There may be some differences in detail. As will be demonstrated below, the emphasis and general

2. The Eastern Baptist Theological Seminary Catalogue, 1946-194
Vol. XXI, April 1946, pg. 35-36

3. Church Divinity School of the Pacific, Berkeley, California,

4. Bulletin of Columbia Bible College, Columbia, South Carolina

5. Nyak Missionary Training Institute Catalog, Nyak-on-Hudson,
N. Y., 1946

information given by the various schools is strikingly similar. Most of the seminaries were found offering a few courses in missions. Eastern Baptist Theological Seminary is shown by its catalog to offer more of these specialized courses than does the average school.[2] On the other hand, the latest material from the Church Divinity School lists no courses that are directly related to the subject of missions.[3] What then, shall the prospective missionary do?

Under existing circumstances there is little that he can do. Among Bible Schools there has been a tendency to give recognition to the special needs of missionaries. A new Graduate School of Missions at Columbia Bible College appears to be a step in this direction.[4] A similar trend is found in the distinction maintained at the Christian and Missionary Alliance school at Nyak.[5] However, the contributions of these Bible Schools do not lend themselves to comparison with the work of standard theological schools. For the most part, they are on different educational levels. On the other hand, among the seminaries, the missionary candidate can expect only such differentiated treatment as results from his choice of a major field of study. The extent and validity of this distinction will be discussed below.

In order to particularize this study several schools have been selected for detailed scrutiny. Ten different seminaries have been selected. The courses of each are roughly classified against the standard of the four qualifications suggested by the Madras Conference. As a given course seemed to aid the student in fulfilling one or another of the

6. The information for this chart was derived from the catalogs and bulletins from the various schools mentioned. For further information on these publications please see the Bibliography section labeled "Catalgos and Bulletins". In this same section may be found listed all the school bulletins and catalogs to which attention was given in this study. Throughout the remainde of this section the references to the various schools will be based upon material contained in the catalogs indicated.

of the qualifications, the number of hours or credit for the course in question was added to the total under the indicated qualification. Below are listed the schools. After each school's name is shown the number of required hours as compared with the number of elective hours permitted by the curriculum. In the four succeeding columns are shown the number of required hours that might be considered as fulfilling the respective qualification.

A Study of Ten Theological Schools[6]

Name	Recq.	Elec.	Faith & Exper.	Know His Field	Be a Co-Worker	Under-stand Others
Ashbury Theological Seminary (Methodist)	116	48	92	12	8	4
Berkeley Baptist Divinity School (Baptist)	70	20	40	19	5	6
Church Divinity School (Episcopal)	120	10	55	38	9	18
Colgate-Rochester Seminary (Baptist)	89	42	55	20	2	12
Eastern Baptist Seminary (Baptist)	75	15	52	17	6	
Northern Theological Seminary (Baptist)	39	6	20	5	2	3
Pacific School of Religion (Congregational)	78	42	56	14	2	8
San Francisco Seminary (Presbyterian)	99	36	60	18	4	17
Southern Theological Seminary (Baptist)	34	12	17	7	2	8
Union Theological Seminary	69	21	38	12	2	12

In preparing this chart, no effort was made to reduce the various methods of measuring credit hours to a common denominator. Such a method would have made the chart seem to compare the work of one school with that of another. That was not the purpose. Rather, it is intended that there should be presented in a clear form the proportion of time that is allocated to preparing the student to meet each of the four required qualifications. For this reason the number of required hours or credits was placed first. Against this number were set the amounts of time utilized in giving the student each of the prescribed qualifications. In fairness to the schools named it should be noted that some very worthwhile courses are available under the heading of electives. Against this fact must be balanced two others. The first is that, in most cases, the number of electives permitted is comparatively small. The second fact deals with the listing of the courses in catalogs and bulletins. It is impossible to know which of these elective courses listed were included with the intent that they be an actual part of the teaching schedule for any given semester.

A summary of the information assembled in the table leads to some rather interesting conclusions. Among such might be listed the obvious fact that the portion of the curriculm designed to give the student a living conviction of his faith and a growing Christian experience receives more attention than all the rest of the work put together. The qualification which has to do with religious, historical, and other backgrounds is not neglected. The third of the stipulated qualifications,

that concerning itself with preparing the student to be a willing and humble colleague, is seen to have hardly a token representation. Such training as was available in this field was, for the most part,indirect. The fourth of the required qualifications is seen to have found only a small place in the training program of most seminaries.

In order to make the study real it might be well to analyze the presentations of the various schools in terms of one seeking to major in the field of missions. At the date of writing, such a distinction is the only one existing to separate the training of ordained men for work in an ordinary church and the men training for work on the mission field. Of the ten schools listed in the table, only four state that a student may major in the field of missions. These are Berkeley Baptist Divinity School,Northern Baptist Theological Seminary, Pacific School of Religion, and San Francisco Theological Seminary. Yet all four schools state that a large proportion of the student's time must be devoted to the study of required subjects. At the same time it must be noted that there is very little time left to work on elected subjects. And it is only through these electives that specialization is possible. At the Pacific School of Religion about one third of the course can be devoted to elective studies. But the prospective missionary finds that this school offers very few specialized courses in his field. At the other three schools, much smaller fractions of the total time may be spent on electives. At Eastern Baptist Theological Seminary there are available several very good missionary courses

but there is only a small amount of space in the schedule into which they may be fitted. With the above mentioned exceptions, if such they may be termed, the missionary candidate today must join with the other students in the general course of study at each of these schools. In most cases, the schools offered one or two general courses in missions on their lists of required subjects.

A summary of the above information is a bit discouraging. There seems to be no general theological seminary to which one may go when desiring to meet the standards of qualification stated in the Madras Series. The ten schools studied in detail seem to be quite typical of the ordinary theological seminary in the United States. The missionary candidate can find few places where his training will be appreciably different from that obtained by those planning to work in this country. The time in school is found to be mostly consumed by studies in the one particular area, that of Christian faith and experience. In the other three required areas there is available little, if any, real educational aid for the prospective missionary. The conclusion would seem to be that the training for ordained missionaries has tended to be one-sided and somewhat off balance. The Madras Conference of the International Missionary Council has set up the ideal function of the missionary, and the qualifications which were felt to be essential to that function. An examination of the chart above shows that theological schools have not offered a program of study designed to prepare individuals to meet those qualifications.

7. Annual Report of the Director of the Canadian School of Mission
1944-1945

Section 3, A Study of Two Schools Specializing in Missionary Training

In North America there are two outstanding examples of standard schools whose purpose is to train missionaries. A discussion of missionary training facilities must, therefore, include these two institutions. The first of these is the Canadian School of Missions.[7] This school is the result of the cooperative endeavor of several of the Foreign Mission Societies of Canada. According to the information at hand, the Canadian School of Missions offers such courses as Personal Hygiene; Public Health and Preventative Medicine; Problems in Cultural Contacts; and others of interest to missionaries, past, present, and future. The school also utilizes the technique of Visits of Observation. This system permits the student to see at first hand the workings of various types of institutions. These visits are reported as being peculiarly effective because of the expert discussion of the situation given by the officials of the project. The techniques and basic philosophies of the Canadian School of Missions are practical and interesting. However, they are not available to the ordinary missionary prospect just out of college. In a letter to the author, T. W. Isherwood, the director of the school, states, "The Canadian School of Missions exists as an inter-denominational institution to give specialized and supplementary training to candidates accepted by the cooperating Foreign Mission Boards. It does not, nor can it, aim at being a general theological school." This statement shows the limited scope of the school. Since the

8. Catalog of the Hartford Seminary Foundation, 1946

9. ibid., pg. 40

object of the discussion in hand is to seek out possible training facilities for those desiring both the fundamental and specialized courses, it would seem that the Canadian School of Missions does not meet the basic requirements as suggested by the International Missionary Council.

The second of the two schools adapted to specialized missionary training is Hartford Seminary Foundation's Kennedy School of Missions. According to the information at hand, the Kennedy School of Missions is a graduate school. It offers courses leading to the degree of M. A. and Ph. D. "It is open to (a) missionary candidates under appointment, or with some prospect of appointment by a mission board; (b) missionaries on furlough; (c) Y.M.C.A. and Y.W.C.A. secretaries; (d) college and university graduates contemplating work abroad."[8] A study of the statement issued by the school shows it to be primarily designed for the use of students who have already acquired a basic training. It is stated in the catalog that the school offers a one year course in "special preparation". For those who come directly from college, a two year course is recommended. The suggestion is made that there are no specific subjects required for graduation. Instead, the student works under a faculty adviser. The adviser and the student are called upon to design such a course as will best fit the candidate for the particular field of work upon which he plans to embark. "Each student selects in consultation with his adviser such lines of work as will supply the deficiencies in the student's previous training and prepare for the work contemplated abroad."[9] The

10. ibid., pg. 41

curriculum is based upon a series of fundamental courses. Among these it is possible to secure instruction on "Tropical Hygiene and the Emergency Treatment of Illness; The History and Development of the Methods of Missions; The Practice of Missions; and The Missionary, Lectures and Discussion on Personal Adjustments in a Foreign Country. In addition to this type of material there is offered a whole reach of specialized studies on "Regional Cultures".[10]

As the above information reads, it would appear that the school offers a very abbreviated and inadequate course of study. There is a remedy suggested for this condition. The Kennedy School of Missions presents specialized work on "Regional Cultures." Except for these, its work in the area of missionary training is very little in excess of such as if offered by many standard seminaries. The basic idea is to use the resources of Hartford Theological Seminary. This seminary, itself, includes no courses in missions. By combining the curricula and time schedules of the theological seminary and the school of missions there is made available to the student a very excellent course of four years duration. This lengthened training program appears to offer more advantages than any other standard curriculum. Its fields of study, more than those of any other school studied, offer a balanced preparation for the four qualifications specified by the Madras Conference. Of the ninety hours required from one who would qualify for a B. D. degree, Hartford Seminary has sixty hours of required subjects and thirty hours of electives. The required subjects are

11. Please see below, Chapter IV, Section 2 for an elaboration of this point.

divided as follows; thirty-five for the building of Christian faith and its expression; nine on the study of India (the presence of the School of Missions makes possible considerable concentration in this field during the time alloted to electives); eight hours to preparing the student to be a co-worker; and seven hours to the study of learning to understand others.

In summary it may be said that the Kennedy School of Missions, in cooperation with Hartford Theological Seminary, seems to present an effective curriculum of missionary training. The candidate is given consideration apart from the standard theological preparation. His special needs are taken into account in the allocation of time in the curriculum. However, the method of presentation and the arrangement of time seems based upon the traditional mass production methods of popular education.[11] The weakness of the Kennedy School of Missions lies not in its subject matter so much as in the manner in which the subject matter is presented. The ideal of individualized and coordinated educational procedure does not appear to be the actuating principle at the Kennedy School of Missions.

Section 4, A Study of the Pre-Service Training of Ordained Baptist Missionaries Now Serving in India

At this point it becomes necessary to show some connection between the discussion in Chapter II and the material just presented above. It has been indicated that the missionary effort in the past has not been as effective as might have been desired. Evidence has been presented which indicates that theological schools do not present curricula and methods that

12. The material for this table was taken from the files of the American Baptist Foreign Missions Society. In each instance the individual missionary is represented by his first and last initials. In some instances the missionary attended more than one theological school before going into service. In such cas his initials were placed under each school attended.

will permit the student to meet the requirements considered essential to effective function. To admit these two facts does not indicate the necessity of a new training program. If the missionaries now on the field received their training at schools other than standard theological seminaries, there, of course, would be no case. On the other hand, if it can be demonstrated that missionaries whose functioning is not as complete as it might be, received their training from schools which do not prepare the student to meet the basic requirements for effective functioning, change is indicated. In order to make this connection, a study was made of a group of missionaries. They are all Baptists. Yet unofficial questioning has led the author to believe that this group is rather typical in its pre-service training. Most of the ordained missionaries of any denomination seem to tend to take their training at the schools of the denomination.

The Distribution of Pre-Service Training of Ordained Missionaries[12]

Colgate-Rochester	Southern Baptist	Eastern Batpist	Northern Baptist	South-Western	Berkeley Baptist
Rev.J.M.	Rev.H.J.	Rev.W.T.	Rev.J.K.	Rev.S.C.	Rev.T.G.
Rev.E.J.	Rev.W.E.	Rev.C.H.	Rev.D.E.		
Rev.W.L.			Rev.C.K.		
Rev.T.G.			Rev.V.S.		
Rev.W.O.			Rev.H.R.		
Rev.C.R.					

Hartford Seminary	Bethel Seminary	Crozier Seminary	North-Western	Union Seminary	Gordon Seminary
Rev.H.F.	Rev.A.B.	Rev.E.B.	Rev.A.S.	Rev.A.M.	Rev.P.O.
Rev.A.M.	Rev.R.H.	Rev.S.A.	Rev.J.C.		
	Rev.B.A.				
	Rev.J.A.				
	Rev.J.T.				
	Rev.J.S.				

The Distribution of Pre-Service Training of Ordained Missionaries (contd)

Andover-Newton	Central Baptist	Univ. of Chicago	Foreign Schools	No Theol. Training
Rev. B.D.	Rev. W.V.	Rev. L.R.	Rev. J.P.	Rev. D.V.
Rev. A.B.		Rev. W.H.	Rev. T.W.	Rev. W.D.
Rev. T.W.				Rev. O.H.
Rev. F.M.				Rev. E.B.
Rev. H.L.				Rev. E.D.

This list shows where the ordained missionaries now serving in India under the American Baptist Foreign Mission Society have received their pre-service training. It will be noted that two studied in foreign schools. Five have no theological training. This last group indicates those missionaries who are ordained but are actually serving in specialized non-ministerial capacities. Three of them are doctors. The other two are specialists in the field of agriculture or education. With the exception of these seven individuals, all of the ordained missionaries listed received their training at standard theological seminaries.

This study of a representative group of ordained missionaries shows that, with very few exceptions, they received their training under the curricula and methods of ordinary American theological seminaries. These curricula and methods are found to be unbalanced and to be less that is necessary to qualify the student to fulfill the ideal functions of a missionary. The missionary has been functioning at less than optimum efficiency. It would seem fair to state, therefore, that a more felicitous training program might produce missionaries able to make a greater impact upon the new and independent countries of India. The next two parts of this dissertation will be devoted to the study of such a training program.

PART 2

THE MECHANICS AND CONCOMITANTS OF THE PROPOSED TRAINING PROGRAM

Chapter IV

Pre-Existing Ideas and the Proposed Missionary Training Program

Section 1, The Relationship of the New Program to Certain of the Existing Organizations and Efforts

No one lives entirely to himself. The missionary training program will not exist in an educational and religious vacuum. Therefore, the relationship of such a program to agencies already extant must be considered. First, there is the problem of the manner in which the program will be fitted into the structure of pre-existant denominational organizations. As was stated in the Introduction, this study was made from the Baptist point of view and with Baptists in mind. Therefore, the problem of denominational relationships will be discussed in terms of the Northern Baptist Convention and its program. The author has been in contact with the representatives of the Dutch Reform Church missionary organization, the American Board of Foreign Missions, the Canadian Baptist Foreign Mission Society, the missionary bodies of two of the Presbyterian groups, and several agencies of the smaller denominations. It was found that the general procedure of missionary procurement is much the same for each. Therefore, in studying the Baptist methods it will be possible to receive a general impression of many of the

others.

The Northern Baptist Convention has its missionary selection machinery and techniques carefully developed. The one directly in charge is the Candidate Secretary. It is his task to contact those who seem interested in becoming missionaries. He must also attempt to bring the problem of missionary service before those who have not, as yet, given it serious consideration. After the original contact has been made, the Secretary must make suggestions as to the manner in which the prospect shall further prepare himself for service. In due season the Secretary introduces the young person to the Candidate Committee for the Foreign Mission Society. This group questions the individual. If they are satisfied with him they pass on to the Foreign Board the recommendation that the candidate be accepted and appointed as a missionary of the American Baptist Foreign Mission Society. The actual appointment usually becomes effective two weeks before the missionary embarks upon the journey to his field of service.

In the proposed missionary training program, the work of the Candidate Secretary would be in the hands of one serving as a field representative of the missionary training program. He would advise and encourage those young people who were pointing toward missionary service. At the proper time the prospective student would be brought into direct contact with the missionary training program. The psychometrist on the staff would subject the student to a series of tests. He would then be enrolled in the school for one semester. During that time

his status would be similar to that of a probationary student in a school of nursing. At the end of the semester the faculty would check the records and activities of the prospective candidate. If these proved unsatisfactory there would be no use in keeping the student any longer. The tests taken earlier might enable the staff to indicate some other field of activity in which the student might render a valuable to God and humanity.

If the probationer has proved to be acceptable, then his name should be sent to the Mission Society's Candidate Committee. They will study the report. If their reaction is favorable, the candidate will be informed that he is under conditional appointment. This type of appointment may be terminated either by the student or by the committee at any time during the training period. If the student finds that being a missionary is not all that he imagined it to be, he may withdraw and enter some other field. For the information of the committee, there must be regular reports from the student and from the staff of the training program. The student will be called upon to indicate his reactions and feelings. Also, he should include a carefully detailed statement of the work he has done during the periods since the last report. Such reports should not be sent through the faculty. If the Candidate Committee wishes to pass on some of the information so acquired to the teaching staff of the school, it must be done in such a way as to protect the student. To supplement the student's report there should be a statement from the faculty members who have had contact with him. The committee would then be in a position to help the student

to adjust himself more completely to the task in hand. In case the candidate does not seem able to adjust himself to the training program, the faculty will so indicate in their reports. It will be the duty of the committee to terminate the conditional appointment. This will mean that, except in cases of gross breach of discipline, the Candidate Committee will be responsible for removing an individual from the program.

Aside from such considerations as listed above, the missionary training program should be looked upon as a definite part of the denominational activity. Even if the actual school itself should become inter-denominational, the various cooperating groups should never lose their interest in it. If the denomination is to be responsible for the missionary after he is on the field, it would seem only logical that it should give real thought and care to his preparation. Only by such endeavor can the churches be assured that the missionary will be able to adequately represent them on the field of service. For this same reason the proposed missionary training program, as a denominational agency, should find a place on the denominational budget.

The ideal missionary training program should reach beyond the confines of any one denomination. The reasons for such a statement are several. The ecumenical nature of modern missions and the statement of the Madras Conference might be suggested. Because there is an increasing tendency, as indicated in Chapter I, for the younger churches to cross denominational lines, it would seem wise to plan a training program that would

minimize those lines. The wider contacts for the student in an interdenominational school are to be desired. There would also be the larger choice in the matter of selections of staff. Finally, if the students from the various groups are trained together under a variety of leaders it will be easier for them to work together on the mission field. At first, however, it might be necessary for the training program to remain within the framework of the parent denomination.

While the missionary training program will be definitely a religious project, it will also be an educational device. In this capacity it will be in contact with colleges, seminaries, and other educational institutions. In spite of this contact, there need be no fear that the missionary training program will come into rivalry with any other type of educational project. So far as colleges are concerned, they are not on the same level. The graduate schools of the various universities are more on a plane of attainment equal to that of a training program. However, no university offers missionary training as part of its graduate curriculum. In those instances where the missionary finds useful material in these graduate divisions it is in an atmosphere of heterogeneity. It would be the purpose of the missionary training program to offer an integrated schedule of particularized study for missionaries.

The charge of heterogeneity cannot be levelled at theological seminaries. These schools now serve as the training schools for most evangelistic missionaries. Thus, some might suppose that the proposed missionary training program would be

in direct competition with the seminaries. It is true that there are real similarities in the demands made upon the preacher who stays in the home ministry and the preacher who is called to foreign service. On the other hand, there are great differences in their tasks. These divergences are important. They should be given careful attention. It is, therefore, only natural that the missionary training program should be designed to be a more specialized schedule than the regular theological seminary. Also the training program is planned as a longer and more extensive course than is usually required for ministerial preparation. In this connection there arises the problem of the transfer of credits. What will be done with the ministerial student who is called to missionary service after he has entered the standard theological seminary? What of the man whose call comes to him after he has completed his training and is pastor of a church? At this point it would be well to follow the procedure of the medical professions. Among medical schools it does not matter what previous training a man may have had. If he enters medical school he enters at the bottom. In keeping with this concept, when entering the missionary training program the transfer will be given a full battery of tests. If the results so indicate, he might receive up to one year of credit for previous theological training. Such a program holds hardships for the older man who is called after he has taken his theological schooling and has held a pastorate for several years. A redeeming feature is that, under the suggested program, there would be a less rigid age limitation. To return to the medical analogy, no matter how

long a man has been a druggist, he still must take the full course before he can be accepted as a Doctor of Medicine. Rigid are the requirements that a man must fulfill before he can treat human bodies. A man's body is transitory. It is obvious that even greater care should be taken that sufficient training be given those who will be dealing with men's immortal souls.

Section 2, The Basic Concepts of the Proposed Missionary Training Program

Already there has been given an introductory consideration of the functions and qualifications of missionaries. The training program must prepare the missionary to meet the qualifications that seem to be required for the fulfilling of his functions. Therefore, the program must be built around the stated qualifications. Summarized, these requirements stipulate that a missionary must have: (1) a living conviction and experience of the Christian Faith; (2) a sensitive appreciation of the country so that he may interpret his faith for that country; (3) the ability to be a willing colleague; and (4) the capacity to understand others. It is noteworthy that only one of these four qualifications is likely to be found adequately treated within the bounds of the usual curriculum. For the rest, the four qualifications deal with the personality of the missionary himself or with the personalities which he will have to contact. Any careful consideration of the problem shows this to be the logical division. Certainly most of the missionary's task is on the person-to-person basis. Therefore, the missionary

1. La Rue, Daniel W., Educational Psychology, pg. 184

training program must be built in such a manner as to give the student certain basic subject matter. Beyond the acquiring of such material, he would then find the emphasis to be upon improving and preparing his personality.

In order that there may be more successful training given in the field of personality relationships, the missionary training program will be divided into two parts. The first of these has to do with class room training. In selecting a curriculum, the primary emphasis will be placed upon the preparation of the missionary as an individual who will be able to meet stipulated requirements. The second part of the plan has to do with practical work. Ministers of all ages and beliefs have stated that the one part most lacking in their theological training was the controlled application of class room learning. Educators are coming to put into practice the idea that no lesson is really learned until it has become part of the learner's experience.[1] The plan to be discussed below suggests that, for a definite portion of his training periods, the student will be required to work outside of the school. The tasks will be carefully selected. The time put into this practical work will total about one-fourth of the time spent in the training program.

At this point it is well that time be given to a brief consideration of the presuppositions of the curricula of the existing training programs. Probably the outstanding characteristic of many seminary programs today is their backward view. In this case, the word "backward" is used in the literal

2. Hopkins, L. Thomas, Curriculum Principles and Practices, pg. 28
Also Gates, A. I., Psychology for Students of Education, pg. 43

sense. It is not intended to indicate retarded growth. Instead, its meaning is antipodal to the word "forward." Many educators are becoming alarmed at the lack of forward look in educational material.

> The materials of instruction grow out of the mores of the past. The methods are such as to fix a knowledge of the ancient customs and traditions... In other words, such a school system becomes an organized factor in the prevention of social changes. It considers the maintainance of the status quo as the chief end of education.[2]

Such a program would have definite value in a static society. This interest in the past has a certain significance, as will be demonstrated in the course of this thesis. Trouble arises when the educational system becomes so engrossed with the past that the system ceases to grow. When this condition is reached, one of two courses is the usual result. A static cycle may be set up. Because the educational system is static there is a tendency for those trained by it to resist any change. Because the educational system ceases to grow and change, the society produced by it assumes a similar resistance to innovations. Such a society further entrenches its educational system in its static condition by frowning upon the new or unconventional. On the other hand, the society may be so dynamic that it refuses to tolerate a static educational system. As was indicated earlier, India today is terribly dynamic. It changes from moment to moment in a manner that will tax to the utmost the resources of any educational program. Thus, in preparing a training program for missionaries who plan to work in India, great care must be taken that such an educational

3. Hopkins, L. T., op. cit., pg. 22

project be kept dynamic.

The question might well be asked, "What is a dynamic program?". The dictionary reveals that that which is "dynamic" is that which realizes potentialities. The static system more completely demonstrates kinetic energy. It is all but spent. It looks to the past. A dynamic system seeks to tap new sources of potential energy in order that it may function in the future. If an educational system is found to be static or to be dynamic, what has caused it to be that way? An educational program is closely identified with the material in its curriculum. The methods used to select that material, therefore, do much to determine the nature of the whole system.

There are four criteria frequently used to select subject matter for a curriculum.[3] The first of these is the simplest. At the time when the system was being set up, the study of certain areas of knowledge was in vogue. Therefore, the particular subject was included. Time passes. Social structures alter. The subject is no longer one that finds a place in popular interest. None the less, because it is in the curriculum, it is kept there, whether it serves any useful purpose or not. The second method by which subject matter works its way into a training program is through the efforts of propaganda specialists. These individuals have some particular foible they wish to exploit, some favorite theory to make popular. If the propagandists are sufficiently enthusiastic and persistent they may achieve the desired goal. They may be able to force into the curriculum a particular item that may

4. ibid., pg. 36 ff
See also Joint Committee on Curriculum, The Changing Curriculum, pg. 95 ff

or may not be a contribution to the good of the program. The third method is rather the opposite of the second. By this third technique, subject matter is forced into the curriculum by public opinion. Educators, after all, are only human beings. If enough people seem to be asking for the inclusion of a given subject, the educator will probably find that it is his duty to include such an item in his plans for the next year. The fourth reason for the inclusion of a course in a curriculum is that the student may be given such training as will permit him to arrive at the goal of his educational endeavor. Therefore, if colleges demand that there be certain material offered for entrance to their classes, it is usually placed in the schedules of secondary schools. These four methods of building a curriculum can hardly be satisfactory. They are the result of an outside compulsion. They are making use of an energy already developed rather than striving to develop new sources of power. The educator and the planner have not been permitted to establish their goals and then to select such material as will achieve the desired results.

In the light of the above discussion, it becomes clear that there must be found more sufficient bases for selecting the material for a satisfactory curriculum. In modern pedagogical procedure there have been developed a number of tests for subject matter.[4] The first of these asks, "Is the program that results properly flexible?". It is utterly impossible to prepare any missionary candidate with specific information to be applied to each situation that may arise.

Life is not long enough, nor is human insight sufficiently gifted, to prepare and train an individual to such an extent. In the first place, the training that would suit one person might prove entirely inadequate for another. Similarly, those itmes that would be found useful in one situation might well become impediments in any other exigency. So the training program must be so flexible as to meet the varying needs of diversely equipped individuals who plan to take an active part in a rapidly changing society.

Secondly, the program cannot be marked as acceptable unless it is the outgrowth of existing circumstances. The word, "existing", is important. When mention was made of backward looking curricula it was not intended to traduce all that has existed in the past. Much that is archaic can be included. Regardless of the antiquity of a block of subject matter, if its reality carries over into the present day it should find a place in the training program. The field of ethics was a very definite problem in the days of Hammurabai and Abraham. Today it would be quite unrealistic to contrive a missionary training program that did not include a thorough investigation into the whole matter of ethics. Furthermore, if an item is to be included in the curriculum, it must instill in the student a desire to continue studying. The student should be brought into contact with material of such current interest that he can see the necessity for further study if he is to keep abreast of the times. It is noble and enlightening to talk of the benefits that will be derived in the distant future. For the ordinary student there

must be overt and immediate results. If such effects are not forthcoming, the student has difficulty in finding good cause to continue his educational effort at the termination of his formal schooling. Yet the mission field needs personnel who think of education as a process terminated only by death. The curriculum must, therefore, contain such items as will instill a desire to be aware of existing circumstances.

To be included in the system a subject must be capable of analysis. There would be scant benefit derived from such a block of material as could not be broken down into component parts. There must be some point at which the subject can be attacked. It must be broken down into sections sufficiently small to permit of comprehension by the untrained mind. This analysis must be natural. To divide a subject on a basis purely arbitrary in nature makes for confusion in the minds of the student as well as in the presentation of the instructor.

While the program must be the outgrowth of existing circumstances, it must also be related to normal growth and activity. Those who select the subject matter must have in mind various goals and some ideas as to the manner in which those goals are to be attained. They may then select such items as will fall within the normal growth and development toward the desired objectives. Of course, there will be occasions in which the way will seem devious to one who is not aware of the ultimate intent of the whole scheme.

The last of the qualifications of which the training program must be possessed rather summarizes all those thus far

5. Hopkins, L. T., op. cit., pg. 10

presented. The material must be useable. In the accepted sense of the word, the plan must be pragmatic. There is no point in a project that is purely visionary. All the varied testing and judging is of no avail unless a strong affirmative answer can be given to the question, "Does the scheme work?"

Does the training program work? There might well be applied at this point the apothegm, "The proof of the pudding is in the eating". It is the results that count. What are the products of the missionary training program? Does it serve to perpetuate specific doctrines and American customs of worship instead of bringing India to a saving knowledge of Christ? Does it tend to ignore the individual and to extend the group? Is the saving of the system counted as a result more to be desired than the saving of souls?

> In a dynamic society education must go beyond the instruction of youth in the residual customs of the past. It must also give him instruction in how to make intelligent adjustments to the ever-increasing body of social activities for which there are no customs and traditions. The youth must meet the new and unforeseen problems of life in a straight-forward, open-minded, and intelligent way. He must solve problems by reflective thinking.[5]

The mind of the student must be trained to be constantly in search of the best possible solutions to the problems that arise in his daily life in school and on the mission field.

A brief study of the present day missionary training program indicates the degree to which that program tends to be stereotyped. As the author has studied and visited in a number of different theological schools he has been impressed with the lack of cognizance taken of changing times, of

changing teaching personnel, of changing student body. It is true that there have been many worthy studies made with a view to improving the curricula of theological schools. Also it is undoubtedly a fact that the faculties of the seminaries are ever on the alert to improve the courses offered in the various institutions. But at the level of student reaction there seems to be little in the way of results. As a result of the survey made by the American Association of Theological Schools on the subject of the radio ministry, it may be that several schools added a course in that field. That is good. On the other hand, a study of the various catalogs and bulletins indicates that, over a period of years, the same courses are offered repeatedly. During that period there may have been changes of teaching staff. The same courses are offered, whether the new professor feels capable of teaching them or not. During the period the average age and experience of the student body may have increased, as in the post-war period. The catalogs show no accommodation to such a trend.

The teaching staff of the school are given their assignments. Each one undoubtedly does his best to cover the subject in hand. If the teacher is worthy of the name, he expects the student to absord a large proportion of the material that is presented in lectures, discussions, and assignments. Yet the schedule is not so designed as to inculcate in the student any real power of concentration. In the course of a day he moves through a wide variety of subject matter. His attention and thought must leap quickly, and therefore lightly, from subject

6. Central Baptist Theological Seminary, Annual Catalog, 1947-1948, pg. 18
See also Bulletin of Hiram College, Vol. XXXIV, No. 1, Jan. 1947
Also Pacific School of Religion 1947 Catalog

to subject with the ringing of the bell or the passing of the hours. Furthermore, this system results in an unhealthy dispersal of mental effort. The fulfilling of assignments becomes more important than the gaining of all possible knowledge in a given area. As the writer has talked to theological school students from seven different seminaries he has found that the majority are more concerned with the passing of an examination or of receiving of credit, than in acquiring basic skills and information. From the student's point of view, much of the system might be summed up in the phrase, "Beatus possidens".

In contrast to the above described method, there is evidence of a trend toward a system of concentration.

> Surveys conducted among Seminary graduates indicate a dissatisfaction with the present system, by which they are required to take forty or fifty different courses scattered over three years, often with little order or continuity. They say that they find it difficult indeed to weld together this aggregation of courses into a well integrated system of ministerial preparation and religious thinking.[5]

In keeping with the movement toward concentration as found at such schools as Pacific School of Religion, Central Baptist Seminary, and Hiram College the plan that follows is suggested.

In the proposed missionary training porgram the subject matter to be covered would be divided into small, related blocks. One of these blocks would be taken up at a time. During that time nothing else would be considered. The student and the instructor would live with that material for the presecribed length of time. A school day might be one hour long. It might be twenty hours long. The actual time involved would

be determined by the subject matter under immediate consideration and by the mental capacities of the persons invovled. Whatever time assigned as a school day would be given to a study of a single body of knowledge. Discussion would replace the lecture. Occasionally authorities might be brought in to contribute to the discussions. In the whole class procedure, progress would be the only criterion of success. The author has been in classes which were similar in content to work he had taken elsewhere. At the end he received a good grade but knew very little more than when he entered the course. Others, taking the same class but having no background, made much progress but were rewarded with lower grades. Where progress served as the standard, the student with a greater amount of background would not be retarded by those less fortunate. Equally, the less favored student would not be so likely to become discouraged if he were unable to maintain the pace set by the majority of the group. Further, it is certain that such concentration would be likely to inculcate habits of thinking more valuable than those given by the present system.

There are, perhaps, those who would feel lost when faced by the lack of standards in the program as listed above. There would be little use for grades. The students would not be classified in any arbitrary manner determined by the length of time spent in the school. Such a graduate school as is being considered by this thesis seems to be the proper place for such an innovation. Those graduating from this training school would probably not be taking further entrance examinations or be meeting

the requirements of other schools. Thus the whole system of grades, hours of credit, and the other concomitants of present day higher education becomes superfluous. In the course of preparing this study, the writer talked to a number of theological students. To the majority of them a course of study seemed to represent a certain amount of credit toward graduation and the possibility of a certain grade to help toward some average. The acquiring of knowledge or skill was of secondary importance, if it was considered at all. There is the instance of the advanced seminar attended by the writer. Of the group in this class, only one fourth of the students put any prolonged preparation into the term paper that was to culminate the course. Nearly half of the group spent less than forty-eight hours, two days, on the paper in question. This time included research as well as writing. There is also the case of the student who prepared for and wrote five term papers in one Thanksgiving week-end. Further questioning of more than fifty students in a variety of schools revealed to the writer that such procedures as mentioned is the general rule among seminary students. It is difficult to see how the persons who thus study can gain any lasting good from such hasty preparation. True, the papers are turned in. The grades are obtained, as is the credit. But one is led to wonder if the value received from the course is not limited to grades and to credit. If the course is deserving of a place in the curriculum, it would appear to merit more than a cursory glance.

A quick survey of any group of college bulletins will reveal the frequency with which the seminar type of course is

7. Catalogue of The Eastern Baptist Theological Seminary, Vol. XXI
April 1946, pg. 36 ff.

to be found in upper division work. This is also an argument for the concentration system being discussed. College students who come from a senior year that was largely a matter of two hour and three hour seminars are put back on the same sort of schedule they endured during their earliest under-graduate days. The Principle of Progression would seem to indicate that the movement should be one of progression instead of retrogression. In keeping with this line of thought, the missionary training program to be detailed in this paper will advocate an advanced type of seminar. The whole program is designed to allow for differences of training and personality. Thus the student who has become accustomed to seminars during his college work will feel that the missionary training program is a step forward. This same impression will be experienced by the student who contacts this type of approach for the first time when he enters the training program.

Nor is such a mode of instruction without precedent. As has been indicated, it is closely allied to the regular seminar system. In the graduate department of Eastern Baptist Theological Seminary the method used does not differ greatly from this.[7] The student takes one half of his required hours in just one field of study. The other half may be selected from three different areas. The student and the instructor meet once or twice a week for prolonged discussions. Reports on readings are given. The instructor may present pertinent material in lecture form. For the rest of the time it is the responsibility of the individual to get as much as he can out of the course.

8. Reynolds, A., "The University of Oxford", Encyclopaedia and Dictionary of Education, edited by Professor Foster Watson, Vol. III, pg. 1241-1246

9. Note the University of California Bulletin, Announcement of the Medical School, 1943-1944
Also Bulletin of Berkeley Baptist Divinity School, 1943-1944

To aid him along the way there are frequent reading assignments. However, the majority of the student's time is devoted to independent research in his chosen fields. The traditional method of tutorial instruction as found in some of the older universities of England also carries characteristices similar to those under discussion. The student is not called upon to meet in stated class sessions. Rather he works under the guidance of a tutor.[8] This tutor gives to those in his care such directing of study and aids in research as the various needs indicate. The difference here is that the student is expected to carry a variety of subjects simultaneously. In the missionary training program he would be dealing with but one field of information at any given time.

Before World War II such a plan as is here being presented might will have been considered beyond the strength and capabilities of the students. It was thought that those attending school had to have a number of definite vacation periods. The school work was given out slowly, in small doses. The teaching experience gained by the armed forces during the late conflict demonstrates that a student is capable of much more than was previously supposed.[9] Four year courses were condensed into two and a half years or less. Chaplains and other officers were given specialized training in short periods of time. In order to accomplish this it was necessary to cut vacation time to an absolute minimum. Assignments were longer, more difficult. The result has been a change in the attitude of many students. In dealing with veterans now in college, the

10. Douglas, O. E.,& Holland, H. F., Fundamentals of Educational Psychology, pg. 32 ff.

author has been frequently asked concerning the reasons why the course proceeded so slowly. The students were accustomed to the accelerated program of the armed forces training programs. These men resented the waste of time they recognized in the traditional form and modes of instruction.

For the curriculum makers the seminar type of procedure will, therefore, mean a great deal of responsibility. An even greater responsibility will rest upon the shoulders of the faculty. It will be the task of the teachers to carry out the various steps in this study procedure. The strain upon the instructors wil be great. This is to be expected in any program that calls for such a high degree of concentration. However, because of this concentration there will be no need to prolong the teaching period over a whole year. The instructor will thereby be given time to recuperate between periods of teaching..

For the students there will be five steps in the procedure as suggested. Of course, these steps are not new. They have been taught as the ideal procedure whenever there has been instruction in the techniques of research.[10] The added item in the missionary training program is more of an ideal environment for the steps indicated. In each block of material the student will be called upon to select a related problem. The teacher should see that the problem is sufficiently comprehensive to call for a real survey of the field of study. On the other hand, the problem must be so specific as to demand careful and accurate thinking. When the problem has been chosen, the collection of information can commence. In this portion of the

procedure there can be some guiding and directing by the teacher. However, most of the work must be done by the student. The teacher will have to make certain that the material gathered by the pupil is not too limited. A variety of view points is necessary to any thorough study of any question. Yet there seems to be a tendency to give attention only to such information as supports some preconceived theory. Only by seeing, and,in some measure, understanding the point of view of other people can the student find the sympathy and appreciation that is required of a missionary. Thus the habit of collecting information on all sides of a question must be thoroughly inculcated into the prospective missionary.

While the material is being gathered and after that process is completed, there must be an evaluating. Through discussion with the instructor and with other students, each member of the group must judge the value of the various bits of information he has collected. These bits must be sifted. Some will be discarded. Others will be kept. Those items that are to be kept must then be organized. In this process of sifting and organizing, the student must not be left entirely to his own devices. He must be constantly checked against the opinions of experts. Where there is a discrepancy, the differences must be noted and the reasons determined. In this manner the student will be trained in the making of judgments, the evaluating of evidence at hand. Also in the organizational process the prospectiv missionary must be watched. He must learn to handle the process in an orderly manner. On the mission field he will be faced

11. Members of the Faculty of the Divinity School of Yale University
Education for Christian Service, pg. 11

with great and far-reaching decisions. To determine the eternal fate of one soul or of a thousand souls on the basis of "intuitive judgment" or inaccurately considered material is not good. Finally, the student will have to draw and check his conclusions. At each step of the way he must realize that he is forming thought habits and patterns that he will use on the mission field. Therefore, the methods developed in the missionary training program must be the best and the most efficient possible. For this reason the plan as outlined above will be used as the method of presenting the material to the prospective missionary. Upon this material he can build the structure of his missionary life. At the same time student's mind will be trained in the art of thinking. Thus he will be prepared to apply the knowledge obtained to the crises with which the missionary endeavor in India appears to be so fraught.

> The real work of the world is not being done in these days by rule of thumb or by clever guesses on the part of kind-hearted people whose intentions are good. It is being done by men and women who know how because they took the pains to learn how.[11]

1. Stewart, John, The Nestorian Missionary Enterprise, pg. 36ff.

2. Latourette, Kenneth S., A History of the Expansion of Christianit
Vol. II, pg. 38

Chapter V

Entrance Requirements of the Proposed Missionary Training Program

Section 1, Prerequisites of the Missionary Training Program

Before the student can be taken into the proposed missionary training program, thought must be given to the nature of his qualifications. Through the centuries there have been many different requirements made of missionary candidates. The Nestorian church had a very active missionary organization. But even more than the specialized missionaries, the lay workers were very active in spreading the Gospel. Practically all Nestorian youth attended the schools maintained by the church. This was only natural inasmuch as there was no other Christian educational effort in the area of the Middle East. Much of the training consisted in memorizing large portions of the Scriptures. Also the ordinary student was given training in defending those Scriptures. Thus, when he fared forth to the distant lands as a doctor, merchant, or artisan, he carried his religion with him. He was, in a very real sense of the word, a missionary. The only prerequisite was that he be a member of the church.[1]

The early Irish missionaries were a bit more strict. The candidate had to come and live in the monastery. This was in keeping with the policy of the Irish church. The monastery was the center of their work. Therefore, the prospective missionary had to come and work and study with the group.[2] It seems that if he were willing to do so nothing else was required.

3. Thompson, Augustus C., Moravian Missions, pg. 465 ff.

4. Vedder, Henry C., Christian Epoch-Makers, pg. 285-302

Another very successful missionary group are the Moravians. Their technique is more similar to that of the Nestorians. The Moravian church claims that its mission churches are greater in number than its home churches. As in the case of the Nestorians, the word "missionary" is rather loosely defined. The Moravians place great emphasis upon the religious instruction of each of their constituents. These people then go forth into various parts of the world. Here they establish themselves as bona fide missionaries. On the other hand, they may set themselves up in whatever business their training and the opportunities permit. Their religious activities are then carried on in conjunction with their means of livelihood.[3] William Carey brought to the missionary movement only his brilliant mind and such training as he had been able to acquire through his own efforts.[4]

Today the requirements for missionary service vary widely. There is the case of the negro woman who applied for missionary service. She had slept with her Bible placed over her heart every night for many years. She felt, therefore, that her heart had absorbed enough of the Bible so that she should be able to teach it. There are more formal mission groups whose prerequisites are of the simplest. In response to a request by the author, one missionary organization said that they had but one question to ask. That question was,"Are you willing to be dropped by parachute into the Brazilian jungles?". Training in jungle lore and parachute jumping was not included as a prerequisite. At the other extreme are some of the completely

5. See the Conservative Baptist Foreign Mission Society's pamphlet "The Call, Qualifications and Appointment of a CBFMS Missionary

6. Cf. ibid.
Also "Christian Service Abroad", American Baptist Foreign Mission Society, New York, pg. 11

7. Tiffin, J., & Knight, F. B., & Josey, C. L., The Psychology of Normal People, pg. 81

8. Carrel, Alexis, Man the Unknown, pg. 166

9. See the Baptist Pamphlets quoted in Nos. 5 and 6

formal groups. Certain of the Baptist groups demand that a candidate shall subscribe to a certain creed. They demand that his age shall be within a rather narrow limitation.[5] Between these two extremes, most missionary groups take their stand on the matter of prerequisites. However, most of the missionary training programs have no requirements except such as are imposed by the various theological schools. This is true because, with few exceptions, as already indicated, the theological school is the only training school for missionary candidates.

The missionary training program here being proposed is one that would be more than another theological seminary. Thus it would have rather definite prerequisites. First, there would be the personal requirements. The matter of age would have to be taken into consideration. The various missionary enterprises tend to place somewhat arbitrary limits upon the age of the candidate.[6] Psychologists today are demonstrating the inadequacy of chronological age as a criterion.[7] Physiologists have added corroborative evidence.

> Obviously, chronological age does not correspond to physiological age...True age is an organic and functional state. It has to be measured by rhythm of the changes of this state. Such rhythm varies according to individuals. Some remain young for many years. On the contrary, the organs of others wear out early in life.[8]

The evidence at hand makes it difficult to maintain any hard and fast limits of age. Most of the Mission Boards realize this and state that the given ages are the preferred limits.[9] The reason for selecting the age limits listed are usually the same two. The minimum age, usually about twenty-five, is selected

10. Thorndike, Edward L., Adult Learning, pg. 207-217 & pg. 222-239

11. Link, H. C., Manual for the P.O. or Personality Quotient Test, Also see E. A. Doll's Social Maturity Scale.

because it is felt that a missionary must be mature. As yet no one seems to have adequately defined the word "mature", as applied by the missionary societies. The maximum age of thirty is selected because it is feared that after that age a person's adaptability lessens. Thus when he goes to a new country he has more difficulty in fitting into the new customs and modes of life. Also it is felt that the learning of a new language becomes excessively difficult after the age of thirty. Such might be true for a person who has done no studying since he left college at the age of twenty-one. The person who continues to study should find the learning of a new language no real barrier until after he has passed his fiftieth birthday.[10] For one who has never had to adapt to new surroundings, the process of so adjusting himself will prove difficult at any time. On the other hand, there are those whose experience has trained them to conform themselves to whatever their environment may be. This ability may increase rather than decrease with age.

The evidence at hand would seem to indicate that specific age limits cannot be part of prerequisites. Instead, the background of the candidate should be checked. His experience should be noted. Consideration should be given to the length of service that may reasonably be expected from a person of a given age. By means of the various tests now obtainable the degree of maturation achieved by the candidate can be measured.[11] This result should have more influence than the number of birthday anniversaries that he may have celebrated.

Before an individual could be enrolled in this

12. The Fifteenth Biennial Meeting of the American Association of Theological Schools, June 1946, Bulletin 17, pg. 14

missionary training program it would be necessary to look into his financial status. Today there seems to be a tendency to make the ministry a pauper's profession. The author has frequently heard expressed the idea that the man who hasn't sufficient money to go to any other professional school can always get through the seminary. There was a time when it was possible for a man to work all of his way through medical school. Now a study of medical school bulletins will indicate the tendency to check this type of activity. They hesitate to accept students who will have to earn any funds during the first one or two years of schooling. The same idea is found to be permeating other types of professional schools. If the missionary training program is to be placed upon an adequate basis it should hesitate to enroll students who are entirely without financial backing. It is admitted that such a move might keep some very worthy students away from school. On the other hand, if their call to mission service is very real and they are of the calibre to succeed as missionaries, they will find a way to enter the training program with at least partial financial support.

The matter of educational prerequisites also presents a very real problem. It is the policy of the American Association of Theological Schools to require that their applicants have the degree of Bachelor of Arts.[12] Here again is a standard which has been established without consideration of individual differences. There are many people who have, by one means or another, obtained a college degree. Yet their

minds are quite free from any education. Also there are those whom circumstances have prevented from going to college. Yet through their own efforts many of this last group are well educated. Here again it would seem that each case should be judged on its own merits. Those who think in terms of rules and regulations might object to such a procedure. To these it must be pointed out that the missionary training program is not designed to meet rules and regulations. Its purpose is to train for adequate service the personal representatives of God Almighty.

Whether or not a person has a certain academic degree is not a primary factor. On the other hand, it is very important that each one taking part in the missionary training program shall have an adequate foundation in certain realms of knowledge. The candidate should be conversant with the basic principles in such areas as general philosophy, history (especially of the Orient),psychology, economics, sociology, and general scientific materials.

The final requirement lies in the field of the student's religious experience. Under this heading will come the vitality of that experience, its growth, and its reality to the student. Also will be considered his missionary call. The missionary candidate must have a growing religious experience. A childhood experience of conversion and contact with Christ will not sustain the missionary in the stress of foreign service. He must have an ever-renewed contact with his Saviour. The responsibility for presenting God to India should not be given to one who has never grown past the toddling stage of his

13. Riggs, H. H.,"The Missionary Message for Our Day", The International Review of Missions, Vol. XXVIII, No. 112, October 1939, pg. 533

Christian experience. The prospective missionary must have learned to translate his religious beliefs into everyday, practical living. The missionary must be so trained that he can avoid the charge that,

> We preach the death of Jesus as the price of salvation. We preach his resurrection as the hope of every soul for the realization of that salvation. But we dare not go so far as really to believe that Christ can actually enable us today to live lives like His.[13]

In the matter of his Christianity the student must be articulate. It is not sufficient for him to claim that his life will be his witness. He must be able to explain to the uninitiated just why he lives that kind of a life. When the individual first comes to the training program his explanations may be stumbling, halting, unconvincing. It will be part of the training schedule to aid him in correcting this defect. But every successful missionary must be an enthusiast. It is very difficult to find a real zealot who is inarticulate in the realm of his enthusiasm. Furthermore, the missionary is called upon to interpret Christianity to those who are not Christian. Truly it is possible to let one's life show Jesus' teachings expressed in terms of action. On the other hand, in the field of reasoning, of emotions, of will, in the whole realm of subjective experience there could be no elucidation if the missionary's religion were not readily articulate. Of course it could be argued that the Christian experience is something that cannot be explained. This is admitted. Nevertheless the subjective aspects of the Christian life can be so described that when the Spirit of God speaks to the unbeliever he will recognize that

Spirit and know how to react in the desired manner.

The most important portion of this section has been left until the last. One who would enroll in this missionary training program must have a definite call to missionary service. For this call there is no substitute. Though the individual be possessed of a very real religious experience, though his mind be adequately prepared, though his personal qualifications be suitable, yet without a very real call to missionary service this person can be happy working in some other field of endeavor. One who can be happy at any other task should never undertake to be a missionary. It is true that most students preparing for the mission field have really felt the call of God into this type of work. There are those, however, who may well have mistaken the voice of a mother, a preacher, or some friend for the voice of God. The training program must be sufficiently strenuous to eliminate any voices that might be attempting to overcome God's call to some field of service other than the mission field. Also there is a very small number who see in missionary service an easy living without too much hardship. Or else they imagine missionary service to be an excuse for seeing the world. Through tests and observations such individuals as fall within these last two groups must be detected and removed from the program. Finally, it should be recognized that there can be no substitute for soul winning if one has been called of God to missionary endeavor. The various other forms of missionary activity, such as social work, agricultural projects, medical endeavors, all should be adjuvant to the bringing of men

14. Latourette, Kenneth S., Missions Tomorrow, pg. 128

to a saving knowledge of Jesus Christ.

> Many, even among the clergy, are seeking in a social revolution a substitute for the religious convictions for which their communions officially stand but to which they as individuals can no longer subscribe. From such a Christianity no vigorous foreign missionary enterprise can be expected.[14]

There are many who can serve in the various realms of profane or non-religious endeavor. Only the select few who are really called of the Lord can serve as personal representatives of the Living God.

Section 2, Tests and the Testing Program

After the student can show that he has fulfilled the various requirements listed above, he becomes a candidate for admission to the missionary training program. At that point it is proposed to subject the incoming student to a series of tests. Nor will this initial series constitute the only contact with formal tests and measurements. As the various parts of the testing program become relevant to the progress of the student they will be administered. It is to be noted, however, that the basic purpose of the testing program is not to admit or to reject candidates. Rather, the design is to help the candidate to know himself and to help the school to meet more adequately the needs of the prospective missionary. Today students are able to enter seminaries and to get into class work without any form of testing or screening being applied to them. The catalogs and bulletins show no efforts to obtain detailed information as to the student's background and personality. The

15. For the following information, see the American Baptist Foreign Mission Society's pamphlet, "How the Foreign Mission Society Selects New Missionaries".

recently converted veterinary is usually accorded much the same treatment as the recently returned evangelistic missionary. The sceptic receives no different consideration from that accorded the escapist. Thus, it would seem to be a good procedure if, in preparation for formal study, students were to be given a very careful testing as to personality and background. Only by such methods can the individual differences of the students be brought to light and given proper consideration. The purpose of the tests is not to surplant the call of God in selecting missionaries. The intent of the whole idea is to supplement and clarify that call.

The whole matter of tests and testing is rather new to many people. It is worthwhile, therefore, that some thought be given to the reason why tests are necessary. The best reason for scientific testing is perhaps found in the present system of testing missionary candidates. First the prospective candidate receives a Preliminary Information Form.[15] On this he is asked for his name and address. He is required to fill out more than a page of such factual information. Then there is a section of the form devoted to his religious life. In one and a half lines he is asked to describe his prayer habits. He must list recently read religious books and periodicals. The rest of the questions are similarly basic, demanding the briefest of subjective replies. There are two more sections to the form, asking further questions, some on education and some general in nature. If the Candidate Secretary is satisfied with the answers on this paper he forwards another form to the

prospective candidate. This second form requests a few further items of information. The candidate is called upon to write out his life story and his doctrinal statement. He is also requested to suggest the means though which he plans to reach the people of the country to which he may be sent as a missionary. To those who have made a study of tests, this procedure is too subjective to be an accurate form of measurement. There are those who have a deep and profound Christian experience but lack the ability to reduce it to writing. Others, with a more facile imagination and a talent for written expression, may be able to reproduce convincingly experiences which have never been theirs. It seems to be a normal human tendency to give way to those in positions of authority. Therefore, the missionary candidate, consciously or unconsciously, tends to put into his statement those items which he thinks would be pleasing to those who will pass judgment upon the paper. He will also tend to gloss over the controversial questions if he feels that his stand might engender animus in the mind of someone in a position of authority. To accept such facts is not to pass judgment upon the sincerity of the candidates or the fairness of the Candidate Committee. The purpose of all this questioning is to acquire a clear picture of the candidate, his abilities and thoughts. The above statements are included with the intent of demonstrating the improbability of obtaining an accurate picture of the real personality of the candidate. To supplement the candidate's own statement, the Mission Society obtains statements from those given as references. Those statements

may help to complete the knowledge of the person involved. However, they are again subjective statements and therefore prone to the errors of subjective judgments.

The next step that the candidate must take is in the form of personal contacts. Here the personal foibles and impressions of the authorities can make the process somewhat haphazard. One candidate related to the writer the following experience.

The Secretary made an appointment with the candidate for nine o'clock in the morning. The would-be missionary arrived. The Secretary went on with the activity of the day. The candidate sat and waited through the morning hour. At noon the two went out for lunch. The candidate sat through the hours of the afternoon. When the office was about to close up for the day the Secretary appeared to give consideration to the candidate. This procedure seems designed to test the candidate, supposedly without his being aware of it. The Secretary has been placed in this responsible position because of abilities possessed. There is much of value in the testing procedure as described. However, it takes no account of personal differences. From such a system much might be learned. On the other hand it does not differentiate between the desired degree of patience and control on the one hand and dangerous inertia and phlegmatism, on the other. It is true that the evidence at hand does not make it possible to generalize on this single incident. Nevertheless, that such an occurrence was possible at all indicates the need of a more objective and accurate form of testing.

16. The different mission societies stated in correspondence with the author that they had no differential studies on missionaries who had not returned to the field after the firs term.

17. Hull, Clark L., Aptitude Testing, pg. 26

The next test to which the candidate is now subjected is to face the whole committee. He is brought in and placed facing a group of officials. These people question him. They have in hand copies of his statement of faith. The whole situation is quite unnatural. The authorites do not get to see the real personality of the candidate. They can only receive an impression of the "company manners" of the one being questioned. Furthermore, it is very difficult for the most honest candidate really to express his true self under such circumstances. He is hoping that he can so remember what he wrote in his original statement that verbal testimony will follow the same paths. Thus the whole procedure takes on the nature of an inquisition instead of an effort to determine the actual missionary efficacy of the personality being studied.

The present system of testing and selecting missionaries has much of value in it. The results so indicate. Of course, there is no real measurement of the extent to which the system has been a failure. The mission societies seem not to have available information showing how many missionaries have not gone back to their fields after the first term. Nor has there been any careful and analytical study made of the factors involved in the problem of "one termers".[16] A study of industry indicates that many employers are becoming increasingly concerned with the matter of personnel selection.[17] They are calling for tests that will show a man's capabilities. These tests are given to new employees. They are also used to determine the reasons behind the deterioration in some individual's efficiency.

18. The A-S Reaction Study, Manual of Directions, pg. 2

19. A Study of Values, Manual of Directions, Revised Edition by Gordon W. Allport and Phillip E. Vernon, pg. 3

During the seond World War the Army Air Forces had a very complete screening process. The army seemed to feel that great care should be exercised in selecting those individuals into whose hands would be placed the lives and property belonging to others. Among the tests was a bouble purpose mechanical device. While testing the steadiness of a man's hand it also checked his essential honesty. Another portion of the program resembled the "A-S Reaction Study" published by Houghton Mifflin Company. The purpose of this type of test is to discover "the disposition of an individual to dominate his fellows (or to be dominated by them) in various face-to-face relationships of everyday life".[18] The subject is asked such questions as "At a reception or tea do you seek to meet the important person present?" or "Have you crossed a street to avoid meeting some person?". The answer is given by placing a check after the desired one of the three following words: "Sometimes, Frequently, Never". Another portion of the army testing program is said to resemble Allport's "A Study of Values". "This study aims to measure the relative prominence of six basic interests or motives in personality: the theoretical, economic, aesthetic, social, political, and religious."[19] In this test the questions asked are on controverisal matters. Is the main objective of scientific research pure truth or its practical application? Does a great artist have the right to be selfish and negligent of the feelings of others? The basic purpose of these tests, as indicated above, could make them useful instruments in the testing of prospective missionaries.

20. Kandel, I. L., Professional Aptitude Tests in Medicine, Law, and Engineering

In the realm of civil life there have been developed many specific aptitude tests. In the field of industry many of the tests are merely the operating of a machine that the employee may be expected to utilize. Of a more general nature are the dexterity tests developed by J. O'Connor. In these, the subject is timed as he picks up and inserts small pegs into holes. The first section of the test requires the use of the fingers; the second, the use of tweezers for the same operation. A test of mechanical ability has been devised which requires the individual to assemble mechanical devices of increasing complexity. In the professional field there are only three types of aptitude tests that are generally accepted. One is for medicine, one for engineering, and one for law.[20] The student who plans to enter the field of medicine must take a medical aptitude test in the spring of the year in which he plans to enter medical school. The test gives him a chance to demonstrate his ability to draw conclusions from evidence at hand. He is tested as to the facility with which he can acquire medical terminology. In the test there are sections which will demonstrate the student's ability to observe closely and accurately. All these factors are considered to be essential determinants in a successful medical career. In the other two fields mentioned, the process is much the same. Of course there is a slight difference as to faculties tested. But the general techniques are the same. Over a period of years it has been found that there has been a very high positive correlation between good records on the aptitude tests and good records in the subsequent

schooling and professional life.

It will be the purpose of the missionary training program here being set forth to use the most efficient possible means to select its candidates. It will have a very decided advantage over the present system. Today the candidates are usually chosen after their education has been mostly completed. Under the proposed plan such a procedure will be changed. After the candidate has been conditionally accepted he will be required to take the training course. During the time of training, as at present, there will be occasion for observation and testing. Some of this will be formal as suggested below. The very difficulty of the training program will also serve as a test of the individual's sincerity and steadfastness of purpose.

The testing program would go into effect as soon as the individual contacted the training organization. He would be given an aptitude test. Such a test should be constructed on somewhat the same general lines as the medical counterpart. The missionary version of the test, as the medical version, would not finally determine whether or not the applicant would be permitted to enter the school. However, if the school has to choose between two candidates, it will naturally select that applicant whose tests indicate that he possesses the higher degree of aptitude in the particular field. The missionary candidate would be allowed to know his standing as determined by the test. This will make it possible for him to check his own capabilities. At the same time he will be able to give thoughtful reconsideration to the validity of his call. The

school will be able to make its first judgments as to the steps that will be required in the training of this particular candidate.

The next test to be given would be in the nature of an entrance examination. Those responsible for planning the student's course must discover those fields in which he will be able to start out well ahead of others. Also there will be revealed the areas of training that will require extra work and emphasis. If the applicant is found to be completely deficient in one of the required fields of information he must be asked to postpone entrance into the program until the defect is removed.

If the student has shown himself to be possesssed of a general aptitude and if he has been found to have the required basic information then he should receive further testing. The purpose of this next step is to give the directors of the program full insight into the student's strengths and weaknesses. The battery of tests should be so arranged that it exposes the ability of the candidate to meet the educational demands of the program. Such tests as the Otis Mental Ability Test or the advanced form of the Pintner General Ability Test might serve as a pattern for the work at this point. It might be argued that such in unnecessary. The student's previous educational ability might be a sufficient criterion. Two objections are found to the use of such a standard. The first is that there may be students coming to the school with very little in formal educational experience. The second objection is that the student may have reached the limit of his mental capacities before he

enters the training school. The tests could do much to determine the capabilities of the entering students.

The testing program would be designed to reveal special aptitudes and their relative strengths. Today it is hard to find a school that gives considered attention to special abilities. The same holds true of mission boards. Mr. S. was by training and inclination a rural worker. The mission society needed a man to work in an industrialized urban area. Mr. S. was put into the opening. Mr. J. is an excellent evangelist and village worker. Miss S. is an experienced teacher. Today Mr. J. is in a work that is entirely educational while Miss S. struggles along as a field missionary. Also, there are many people today who have undiscovered aptitudes. The particular environment in which they have lived has permitted only limited forms of expression. It would be the duty of the missionary training program to discover and develop every possible talent in its students.

Another use for tests is in the placement of interests. It is axiomatic that one learns best and develops fastest at those points where his interests lie. Such points of interest should be taken into account in the planning of the training program of the candidates. The Strong Interest Test, expensive and complicated though it may be, would be worth giving at this point. The purpose of such a test is to do more than discover a student's strong points. It will also locate the limitations of the student. Some of these weaknesses can be corrected. In other areas of his personality the student will find that no

amount of help can remove the debility. He must be aware of the existence of such a condition and be prepared to adjust himself when demands are made upon that portion of his personality.

So far in this section there has been much talk of tests and testing. Where are such tests to be obtained? The names of a few have been mentioned. There are some others available, as a study of the catalogs of The World Book Company, The Psychological Corporation, or of the Cooperative Tests Company will show. The suggestions to be found in these catalogs are of a general nature. They are designed to give direction and help to studies of certain areas of personality and aptitude. The Porteus Maze Test is designed to test prudence and foresight. The subject is required to run a pencil line through a maze. The number of errors is checked against the time taken and this is supposed to indicate the extent to which one possesses discretion and forethought. More simply, there is the test which requires the subject to stand with his heels off the floor for as long as possible. This is presumed to indicate the amount of will power possessed. No doubt such is the case, where will power is applied to certain physical acts. As yet, however, there seem to be no figures extant on the positive correlation between mental and physical will power. There are much more complicated and accurate tests procurable. The Watson-Glaser Test of Critical Thinking, The Downy Group Will-Temperament Test, the Washburne Social Adjustment Inventory, are some that appear to be worthy of study. There are others.

21. Hull, Clark L., op. cit., Chap. IX-XIII

22. By "part-activity" is meant the various component movements or functions which, when performed in the proper sequence, constitute a complete operation.

They test many fields of aptitude and personality as required in missionaries. However, there apparently is no complete battery of tests designed specifically for the particular needs of ministers and missionaries.

Because there are no tests on hand, it would be part of the task of the missionary training program to design the necessary battery. In carrying out such an assignment there are five basic criteria that would have to govern the selection of the parts of the battery.[21] The first of these is that there shall be an objective study of the characteristics which are to be tested. These should be listed and their component parts carefully described. A detailed study then becomes necessary to reveal those "part-activities"[22] in which those who succeed are more efficient than are those who fail. In this respect the mission societies should make available information regarding those who have failed as missionaries. These failures must be carefully studied that the underlying causes and reasons of such a condition may be ascertained. Those thus observed should be compared with the outstanding successes. It is admitted that such a process is, in part, rather cruel. Nonetheless, it is a necessary step in order that the missionaries of the future may be able to avoid similar pitfalls and failures. Then the various part activities must be analyzed as to the relative position in them of the different factors such as will, intelligence and other similar items.

When required information is at hand then the next

23. Criterion scores are intended to indicate the extent to which the subject has developed along the lines indicated by the earlier testing.

step may be taken. A variety of tests should be selected. The wider the variety of this selection the more liable is the final battery to be accurate. As each test is chosen it must be studied. Is it valid? Does it measure what it purports to measure? In choosing in this field it is necessary to select those tests that are as objective as possible. In so far as is possible the personal angle must be eliminated from the whole procedure. The tests selected must also be reliable. They must represent an accurate measurement of that ability or trait being considered. Finally, only such tests as are able to discriminate, to distinguish differences, should be selected. As the tests are considered it will become clear that some are usable and some are not. The latter will be discarded.

The tests that are selected must then be tested. This is not a simple process to be accomplished quickly. As the testing program develops, the criteria as listed above must constantly be reapplied. In actual use many parts of the battery may prove to be ineffective. These will have to be excluded. In some instances it will be found that the subjects always answer to a given question, correctly or incorrectly. Such a question serves no real purpose in the battery and should be eliminated. Where parts or tests have to be set aside it will be necessary to replace them. This will demand constant research to find the required new material.

The fourth step in preparing a battery of tests is that of obtaining <u>criterion scores</u>.[23] The students who took the battery upon entering the school will be again tested upon

24. American Association of Theological Schools, Bulletin 17, June 1946, pg. 93 ff.

graduation. These later scores will then be checked against the record obtained from the same students when first they entered the school. By comparing these two it will be possible to develop the necessary criterion scores.

The final step is to select those tests that seem to do the task as required and then to set them up as a battery. Over a period of time there will arise the necessity of altering the percentile rating as more evidence is collected. Constant study will be required to keep the tests up to date. In the present era great advances are being made in this whole field. The work of the United States Veteran's Administration is throwing much new light upon testing programs. Conferences with their leaders have indicated to the author that there is much evidence to support the earlier belief that no test is an absolute measurement. Tests may be used to guide and expedite counseling. In the last analysis it is trained and expert counseling that makes it possible for the student to reach the full development of his personality. The American Association of Theological Schools gave considerable prominence to this subject in their last report.[24]

In the proposed missionary training program the instructor will be essentially a guide and counsellor. His attention should be directed by the testing program to those portions of the student's personality that need special attention. In the concentrated and personalized instruction program the teacher will be less interested in subject matter than in the students. He will be more interested in preparing missionaries

than in covering a given amount of material. To aid the instructor in this all-important effort will be the testing program as discussed in the foregoing section.

Chapter VI

Curriculum Mechanics and the Work Program of the Missionary Training Program

Section 1, The Mechanics of the Curriculum

In the previous portions of this thesis there was some preliminary discussion of the whole missionary training program. In preparation for a detailed presentation of the curriculum it is well that consideration be given to the actual mechanics of the program. The first point to note is that the proposed curriculum will be spread over a period slightly less that four years in duration. It is thought that there will be less of sudden departure from standard procedures for the new student if the training period should begin in the early part of September. There will then be six consecutive periods of six weeks each. This is the approximate duration of a standard school year. At the end of this time there should be a division of the students into two groups. Such a partition is for the benefit of the work program. As such it will be discussed in the second section of this chapter. Suffice it to say at this point that one half of the class will enter into another six weeks of study. The other half will go out to assigned tasks in the practical work program. For the twenty-four sequent months there will be an alternating of school work and outside work, each period lasting the regular six weeks. At the end of the twenty-four months of combined work and study there will

1. Directors Report of the Canadian School of Missions, 1944-1945 pg. 5

be another twelve months of uninterrupted class room study. This last segment of time will be divided into the usual periods, six weeks in length. Thus there will be six periods in the first part of the program. These will be devoted to study. In the second and third parts there will be ten periods and eight periods of study respectively. All this will represent a total of twenty-four periods of formal schooling in the whole training program.

As previously indicated, the school day will not be divided into sixty-minute periods, some for study and some for class room instruction. Instead the day will be devoted to a concentrated study of a given block of material. It is expected that the student will spend from eight to ten hours a day in actual academic endeavors. Some of this time will be taken up by discussions, some by lecture, some be research and reading. From time to time there will be occasion to follow the plan suggested by the Canadian School of Missions.[1] The group or class will make visits of observation. Inasmuch as there will be no other classes to compel the student's early return to school, it will be possible to make these field trips uninterrupted occasions. They can be handled in a leisurely and complete manner. Nor will the students be deprived of information in other subjects while he is thus engaged. The student and the instructor will have to determine how long a trip shall last. In the task of time allocation, the student and his tutor will count a day of work complete at such time as they both shall agree that it is complete, not when the clock strikes a given

number of times. On the other hand, the pupils must be allowed time for relaxation. Therefore, the training program will run its school sessions on the basis of a five-day week. If the student spends the stipulated ten hours a day on his academic career and the week is five days long, there will then be fifty hours a week given over to school work. Thus any block of material studied for a period of six weeks will receive a total study time of three hundred hours. Simple arithmetic shows that those who are responsible for the apportioning of time have at their disposal about 7,200 school hours. In addition to these hours the student will probably find it convenient to follow some lines of research during the weeks that he is working outside of the school.

It is well that such a program should be compared with the time allotment of the present day theological school. Seminaries require, on an average, about ninety semester hours of school credit for graduation. In order to compare this requisite with the demands of the proposed missionary training program it will be necessary to break down into component parts the requirements of the seminaries. In most theological schools a semester hour of credit is given for an hour of class room attendance in each week of the semester. Of course, some schools use a trimester division, others a four period division. When these are reduced to the common denominator of a semester they, too, fall within the ninety hour average. Therefore, the following arithmetic will apply to almost any theological school. A student is required to show that he has spent about

ninety semester hours in a class room. Each semester is about eighteen weeks long. Thus the student, to receive one semester hour of credit, must spend eighteen hours in the class room. Simple calculation then shows that, to receive ninety hours of credit, it will be necessary to spend 1,620 hours in school. This number must be tripled. Seminary students are usually told that they are expected to devote two hours to preparing for each hour of recitation. Since the training program timing includes the equivalent of this preparation time, the total time of theological schools must include it in their figures. The sum of it all is 4,860 hours of work of an academic nature. Even if all these hours were actually spent as required the total would be far short of the 7,200 hours that are the absolute minimum required by the missionary training program. There are three items which should be noted here. The first is that the seminary program is three years long. Therefore, it cannot compare with a four year program. This is true. However, a seminary course extended to four years on the same proportional basis would give a total of 6,480 hours. This still remains less than the time required in the proposed training program. There is also the fact that the new program would be able to give the student even more time that is apparent in the arithmetic comparison above. This is the time saved by the concentration method. No matter how good a student may be, when he changes from studying one subject to working on another his mind requires a certain amount of time to adjust itself. The amount varies with the person and the subject. There is a lapse of time

2. Douglas, O. B.,& Holland, B. F., Fundamentals of Educational Psychology, pg. 300-307

before the mental powers reach a peak of efficiency in the new field of thought. This interval thus lost would be decreased if the mind were so engaged as to be able to carry right along on a single line of thought for prolonged periods.[2] In summary it may be stated that this comparison indicates that the candidate in the proposed missionary training program would have at his disposal considerably more actual school time than he has in the present theological course.

Next it will be necessary to understand the actual orders of presentation in the proposed missionary training program. Below are listed the various courses in a possible order of presentation. This is only a suggested schedule. Upon actual implementation of the program it will undoubtedly be found necessary to readjust some portions of this schedule.

A Chronological Arrangement of the Proposed Courses

First six weeks - Old Testament Content

Second six weeks - New Testament Content

Third six weeks - Biblical Introduction

Fourth six weeks - Message of the Old Testament

Fifth six weeks - Message of the New Testament

Sixth six weeks - Philosophy and Theology

Seventh six weeks - Work Period

Eighth six weeks - Principles and Practice of Religious Education

Ninth six weeks - Work Period

Tenth six weeks - Personality of the Missionary

Eleventh six weeks - Work Period

Twelfth six weeks - Missionary Goals

Thirteenth six weeks - Work Period

Fourteenth six weeks - Leadership Training

Fifteenth six weeks - Work Period

Sixteenth six weeks - Missionary Attitudes

Seventeenth six weeks - Work Period

Eighteenth six weeks - Missionary's Approach to his Task

Nineteenth six weeks - Work Period

Twentieth six weeks - Philosophy and Psychology of Religion

Twenty-first six weeks - Work Period

Twenty-second six weeks - Apologetics

Twenty-third six weeks - Work Period

Twenty-fourth six weeks - A Study of Ethics

Twenty-fifth six weeks - Church History

Twenty-sixth six weeks - Church History

Twenty-seventh six weeks - History of Missions

Twenty-eighth six weeks - History of Indian Religions

Twenty-ninth six weeks - A Comparison of Religions

Thirtieth six weeks - Speech

Thirty-first six weeks - A Study of India

Thirty-second six weeks - A Study of India

Thirty-third six weeks - A Study of Missionary Health Problems

The discussion of the subject matter to be contained in each of the designated courses will be discussed by topic rather than in accord with the above chronological chart. For the sake of unity each course will be assigned to one of four

main headings. These headings are derived from the suggestions made by the Madras Conference. In this manner blocks of material will be described in connection with related subject matter to be found in the training program. The Madras Conference stated that the four outstanding qualifications for a missionary are that (1) he have a living conviction of Christian faith and a growing Christian experience and that he be able to interpret and communicate the Gospel; (2) he have such an understanding of the country in which he works that he will be able to find ways of interpreting and applying the Gospel to the present situation; (3) he be able to work with other people without any sense of superiority or narrowness; and (4) he have the capacity to understand people. For the purpose of curriculum discussion a slight change in order seems indicated. Also it would seem that these four items will be better adapted as headings for courses if their wording is changed, though the basic ideas need not be altered. The courses, therefore, will be presented under the following titles and in the order listed: (1) courses designed to give the missionary a better understanding of his faith and Christian experience; (2) courses designed to give the missionary a better understanding of the milieu in which he will be working; (3) courses designed to give the missionary a better understanding of his task; and (4) courses designed to prepare the missionary, himself, for his task. Each of these four divisions will constitute a chapter in the last part of this thesis. Before they can be given consideration, however, it will be necessary to discuss the sixth part of the

3. Tiffin J., Knight, F. B.,& Josey, C., The Psychology of Normal People, pg. 267

proposed missionary training program, the practical work schedule. To this material the next section of the chapter will be devoted.

Section 2, The Practical Work Program

Learning is sometimes defined as the modification of activity through experience.[3] The natural corollary to this definition is that educative procedures do not result in learning unless they have produced modification in the activity of the student. Furthermore, it is not possible for one to be exposed to educative efforts without reacting to them. The reaction may be positive. On the contrary, a negative conditioning may result if information is presented without concomitant opportunity for expression. The result is that the student finds created within himself an area of tension. To escape that tension he may well turn against all form of education. Of course, such a process of generalization is often out of the realm of the conscious. So is the result. Nevertheless, the sequal is that an educational career is impeded, perhaps terminated. This is summed up in the bit of euphonic phrasing, "Impression without expression is depression". Admittedly such a statement is not exactly accurate. However, even the partial inaccuracy does not mitigate the general truthfulness of the statement.

There is, therefore, a need for combining in a training program some sort of practical work with the usual courses dealing with the theoretical aspects of missionary

endeavor. An increased ability on the part of the missionary to carry his responsibility would seem to be the natural sequence of a training schedule which combined actual learning experience apart from the cloistered protection of the theological seminary. Such a combination of theoretical and practical work should do much to shorten, perhaps even to eliminate, the period of transition from theory to practice that often follows graduation from a standard seminary course. If such could be accomplished it would permit the missionary to reach a higher peak of efficiency in a much shorter time. This would be true because of the recognized principle that experience develops in the individual more maturity, more assurance, more resourcefulness and a more direct method of attacking the intellectual problems by which he is confronted than that to be found in students without an opportunity for this type of training. Experiences in the last war have given added weight to the concept of combining practical experience with theoretical study. The soldier was not only told how to move forward under fire, he was taken out and made to crawl forward with bullets passing just above his head.

Most seminaries recognize the validity of the arguments for practical training. They make an effort to place their students in such tasks as will provide for them practical expression of knowledge gained in the class room. Today there are several different methods used to accomplish the desired results in this area. The most common scheme is so haphazard that it hardly merits being called a plan. The students, by one

4. Note the statement on practical work and field work as found in the following catalogs and bulletins:
Ashbury Theological Seminary Annual Catalog, 1946
Southern Baptist Theological Seminary Annual Catalog, 1946
Union Theological Seminary Catalogue, 1947
The University of Chicago, Announcement of the Divinity School, 1946

5. Catalogue of Hartford Seminary Foundation, 1946, pg. 29

means or another, find jobs for themselves. For many of them, financial necessity forces this step. A student with considerable ability may have to take a position in some secular work because it is more remunerative. The quiet, unassuming student is often given a position as a Sunday School teacher, though he may be equipped to carry much larger responsibilities. Another man is a more forceful personality but lacking in experience. He procures for himself some position far above his capabilities. Others may be so fortunate that they need not work. For them there is no expression except as it is obtained in the haphazard process of substituting for a school mate. It is true that the tasks obtained are usually in some type of religious work. Too often, however, the whole matter is without adequate systemization or control.[4]

Many theological schools have attempted to methodize this whole procedure. Students from Princeton Theological Seminary report the presence of a definite organization to care for the assigning of field work. The incoming student is interviewed by responsible individuals and his needs assessed, his abilities noted. In the light of these findings the students are assigned to tasks that are within their capabilities. Such students as are not able to meet the demands of regular jobs find means of self-expression with various Gospel teams. Hartford Theological Seminary is among the schools that put regular field work into their curricula and give credit for work done outside.[5] In many instances the seminaries require the student to fill out and present report forms on his work.

6. Catalogue of the Eastern Baptist Theological Seminary, April 194
pg. 16

7. Bulletin of the Berkeley Baptist Divinity School, 1947-1948,
pg. 20

At Eastern Baptist Theological Seminary such forms are required every month.[6] However, unless the report indicates some glaring fault its use is largely statistical. The great failing in all schemes of this type is that they exist in competition with class room work. If the specially assigned task is to be of real value to the student, it should demand a great deal of his time. This forces him to choose between spending much time on his outside work or much time on his school work. There are not enough hours in the day to do both. The result is that justice is done neither to the educational effort nor to the outside task. In recognition of this failing there are theological schools that demand of their graduate students a certain period of study free from outside work. This is the policy of Berkeley Baptist Divinity School.[7] Such a policy results in considerable benefit to the study program but it does not help the experiential program. Further, the student first entering the school probably is in more need of uninterrupted study than is the graduate student who is already well acquainted with the general techniques of a theological training.

The problem then is how to have a program of field work and yet not to interfere with the class room work. In the field of secular education there are two outstanding examples of schools that have sought a way out of the dilemna. One of these is Drexel Institute. The other is Loma Linda Medical School. There have been other efforts in this direction. However, these two are representative of the secular effort.

8. Drexel Institute of Technology Bulletin, Vol. 24, March 1947, pg. 51-54, pg. 73-78

Drexel Institute, in Philadelphia, has a Cooperative Plan.[8] This plan calls for the student to attend classes regularly for his first year of college. At the beginning of the second year half of the class is assigned to "jobs in industry". The other half goes to school for another term. At the beginning of the next term the two sections of the class alternate. This alternation between formal instruction and outside work is continuous until graduation. In order that there may be no diminishing of instruction material the course is extended to cover five years. In the meantime it is felt that the student will derive real benefits from being an integral part of the industrial world. While he works on the job he may expect no special privileges. Also the student is supposed to look upon these work periods as laboratory sessions. Therefore, he is expected to utilize every possible occasion to observe the methods and procedures being demonstrated around him. At the end of each term of work the student is required to present a written report. This report, coupled with the employer's statement, determines whether or not credit for the period shall be granted or withheld.

The Loma Linda College of Medical Evangelists at Loma Linda in Southern California developed a similar training system. The students entering the school were divided into two sections. One section began their course in June, the other in July. The group that first entered was given a month of preliminary training. They were then sent out to various hospitals to serve in the capacity of ward boys. When the

9. In a letter dated April 10, 1947, Harold Shryock, M. D., Dean of the College of Medical Evangelists, Loma Linda, California, stated, "Representatives of the American Medical Association, who inspected our school criticized the cooperative plan on the basis of its requiring each student to assume a double role; tha of a scientist one month; that of a more orderly in a hospital the next month. The students who participated in this cooperative plan did not feel that the criticism of the A.M.A. representatives was justified. The Medical Association strongly recommended, however, that the plan be abandoned."

second section had completed its month of preparation it exchanged places with the first group. The plan was made possible by the fact that two students cared for each task, each filling the position for one month. Thus the first two years of medical school training were spent in a continuous alternation of study and work. In recent years, however, this practice was discontinued. The dean of the school, in a letter to the author, stated that a committee from the American Medical Association made a study of the situation and recommended that Loma Linda revert to a standard educational system.[9] It was felt by the committee that no one could be a real scientist when he had to spend half of his time performing very menial types of work. The change was made in spite of almost unanimous protesting on the part of the student body. It was further suggested by the dean that the failure of the Loma Linda experiment was due to the time element. The school tried to maintain the standard four year medical course. This meant that the student received six months less of class room instruction. Out of his first two years in school he addended classes for twelve months. In a standard course of nine months per school year there would be eighteen months of formal schooling in a similar two year period. The officials of Loma Linda state that they felt the difference was compensated for by the added training received by the student as he worked in the hospital.

Among theological schools there has been a variety of plans offered as the means of providing practical training

10. Andover-Newton Theological School Bulletin, 1945, pg. 40

11. See the pamphlet on the Student Interne Plan published by the Baptist Youth Fellowship

12. See the Catalog of North Park College and Theological Seminary, 1946

that will not interfere with the program of school room training. Some of these are on a part-time basis. They involve the student's activity during the summer vacation. Andover-Newton Theological School has instituted such a plan.[10] It is voluntary, involving only those students who desire to utilize the facilities. On the one hand this plan affords the individual a chance for clinical training in one of the general hospitals in the area. On the other hand the school cooperates with the City Missionary Society of Boston to offer a summer service project. On this project the student may serve as a teacher or a director in a vacation church school. He may work with children. He may visit in homes in cooperation with the various social agencies. A number of other schools have adopted a summer program of similar nature. In some instances the young minister is permitted to attempt to revitalize the youth work in a given church.[11] He makes the necessary preliminary survey. He studies the present program of the church. He then works to devise such plans as seem to him advisable. When he has given some training to the various leaders of the youth groups he instigates the plans he has developed. Then he goes back to school.

Of a wider scope is the interne-minister project used by many Lutheran and Covenant church theological schools.[12] Under this system the student goes to a school in the usual manner for about two years. Then for one year he is sent out to work in some church as an interne-minister. While he is employed in this fashion the church is called upon to supply

him with board and lodging. Any other expenses incurred must be met by the student. At the close of the year the minister returns and completes the last year of his class room work. Truly this plan does help the student to put into practice much that he has learned. The practical work does not compete with his study schedule. Such a plan also allows him time in school after the work period so that he may be able to fill in the deficiencies revealed by the year of outside experience.

There are, unfortunately, several serious defects in this plan. Various ministers acquainted with the concomitants of this system have pointed out to the writer that the larger churches are usually the ones which can use the services of an interne-minister. Because the smaller churches for the most part cannot avail themselves of the presence of an interne, he does not come into contact with the problems of such churches. He meets only such difficulties as are faced by the larger urban institutions. For one who is preparing for work in India this would be most unfortunate because India is a land whose population is largely rural. Even the city churches of that country are comparatively small. In the interne-minister plan the student finds his activity is limited as the regular minister's work is limited. It may be that the interne has some very definite problems that he needs to solve. If the pastor of the church is not faced by those same difficulties the interne can find little to aid him toward solving his own problems. Then there are many ministers who would be of very little help to the student. Such a condition might result from an inability

of the pastor to see and correct the faults of the student. On the other hand, the pastor may feel that he has too much to do so he does not take the time required to give instruction and guidance to the youth working under his tutelage.

The various types of plans devised to meet the need for practical experience in theological education have been presented. In the light of this information it would appear that there is very little possibility of producing a completely new idea. The proposed missionary training program would attempt, instead, a synthesis, using the best parts of the plans already extant. For the sake of clarity it would be well to review the mechanics of the work program as outlined above. Because of the way the year is divided for other schools, the training program would start in September. The school year is to be divided into periods of six weeks duration. For the first six of these periods the student will spend his time in the class room studying the blocks of material designated in the chronological outline of the curriculum. At the beginning of the seventh period the group will be divided into halves. One half will take up the next item on the school schedule for the period of six weeks. The other half of the class will work for the same amount of time. At the end of the period the two groups will exchange places so that those who have been working may take up the school work completed by the other group. This procedure will continue in operation for the next twenty-four months. Naturally this will not allow time for vacations as such. That students can do without these rest periods was demonstrated by

13. Maryknoll Seminary Catalogue, 1946-1947, pg. 13

the accelerated programs used during the second World War. Then, too, the periods of work outside of the school will give the student relief from the burden of constant study. Because of the briefness of the period during which the student is free for continuous work on a given task, it will be necessary to assign two students to the same task. Each will be able to work while the other is in school.

To what kinds of tasks can the students be assigned? Are there positions of the desired type available in sufficient numbers to make practicable the plan being here set forth? The problems connected with the types of jobs are two. The first is the matter of variety. Naturally the more manifold the nature of the tasks the more likely will be the student's chance of finding just what he needs in the way of training and personality development. Some jobs should be largely manual labor. There are missionaries known to the writer who have reached the foreign field with very little idea of what it means to work with their hands, to know the sting of sweat in blisters, the ache of a weary back. In any given community there are churches in need of janitors and persons with time to make small repairs. There are soup kitchens in need of dishwashers. Each year there is a demand for harvest hands. In this respect it might be well to emulate the Catholic Training School at Maryknoll.[13] This school has its own farm upon which the students are required to labor. In serving as a hospital orderly the student could acquire much in the way of useful information. However, it would not be well to have all the work on the same

level. Such non-religious organizations as welfare groups, law enforcement agencies, charitable organizations, are frequently in need of assistance. With such groups the student could find opportunities to serve as a research worker, as a playground director, as a visitor in the service of those desiring information on backgrounds of various problem individuals. The Health Department of several different cities has stated to the writer that they could use students as assistants in their inspection programs.

There are also positions available in fields that are specifically religious. Bookstores of the various denominations might well serve as places in which the student could be usefully employed. The several Bible publishing houses, such as Dickson and Thompson, are eager to find people willing to do door to door selling of their products. In the field of actual religious work there are many positions open to a student seeking practical experience. During the summer there are Daily Vacation Church Schools, For the student with a rural background there are schools in the city churches. The city-bred man would find a great field of service among the smaller rural churches endeavoring to build up Vacation Church Schools. The denominational and interdenominational camping programs for the different age groups offer much opportunity for summer services. For the more advanced student there would be summer supply work as the local pastors desired to take their vacations.

In regular church work there are further fields of practical work. A number of pastors of churches of various sizes

were contacted. Each admitted that he had a large list of prospects upon whom he had been to busy to call. The student could render valuable assistance at this point. In much the same line is the idea of house to house evangelism. Less skill would be needed to conduct religious surveys. There are other areas of church life in which the student could render service while developing skills germane to his missionary career. Among such might be listed the teaching of various special classes, such as special instruction for candidates for baptism, classes in the School of Missions, special training for the different types of church workers. These suggestions do not exhaust the possibilities. Instead they are intended to serve as starting points. As the missionary training program develops it is to be hoped that it will discover many other opportunities for practical experience for its students. Yet in selecting any task the training program will find itself constantly faced with the problem of continuity. The fact that the student will be able to give only six weeks of continuous service at any one time will make it impossible for him to work in some fields. It would be unwise for him to be used as a Sunday School teacher or as a regular pastor or in any position where perseverance is the essence of success.

The discussion up to this point has been quite general in nature. It is well that an effort be made to reduce it to specific application. To demonstrate that such is possible there is given below the work program that might be utilized for two different people. Schedule A is one that could well apply

to a student with considerable background in religious matters but possessed of rather a retiring nature. Schedule B is designed to fit the needs of one who comes to the training program with considerable background and maturity but with little religious experience.

Two Typical Work Schedules

Date	SCHEDULE A
May 13 - June 21	Daily Vacation Church School
Aug. 5 - Sept. 13	Work in harvest fields
Oct. 28-- Dec. 6	Serve as church janitor and sell Bibles
Jan. 20 - Feb. 28	Serve as church janitor and sell Bibles
Apr. 14 - May 23	Work in hospital
July 7 - Aug. 15	Summer supply for vacationing pastors
Sept. 29 - Nov. 7	Helping pastor with his prospect list
Dec. 22 - Jan. 30	Helping pastor with his prospect list
March 15 - Apr. 23	Assistant to Health Inspector
	SCHEDULE B
June 24 - Aug. 2	Summer Camps
Sept. 16 - Oct. 25	Bible Salesman
Dec. 9 - Jan. 17	Helping with church and religious surveys
March 3 - Apr. 11	House to house evangelism
May 26 - July 4	Summer supply for vacationing pastors
Aug. 18 - Sept. 26	Special work with college age groups
Nov. 10 - Dec. 25	Special work with youth groups
Feb. 2 - March 12	Helping in a hospital
April 26 - June 2	Teaching special classes in the church program

A comparison of the dates involved in these two schedules shows that each is built to permit the observing of the way in which the work periods alternate. Each person, as he took up the suggested schedule, would have to have a locum tenens whose personality would be approximately the same as his own. This system would permit the work to be carried on even though one of the pair be in school fulfilling the duties of the class room.

The plan detailed above includes a number of desirable features. The missionary candidate will be able to see in use and to put into practice for himself many of the informational items acquired in the class room. At the same time there will be enough supervision to prevent the discouragement that comes from unexplained failure. The contacts that the individual will make may be more varied than would normally be possible in the course of a seminary education. This will prepare him more quickly to identify himself with the people with whom he may be working, rather than to consider them and their way of life as some sort of a curiosity or abnormal procedure. Such a consummation is in full accord with the qualifications as stated by the Madras Conference.

At the end of each period of practical work, the student will be expected to submit a very detailed and accurate report of what he has done. The report will cover more than the actual chronicling of events. It must include the reactions of the student to the various situations which have arisen. Suggestions as to techniques should be included in the report.

The student should note those items of school work which he was able to use. He should also point out those areas of work for which his preparation was found to be inadequate. Lastly, the student will give details of the studying done during the work period. This will permit the instructors to see if the student has learned to study even when he is not fulfilling actual assignments that must be turned in from day to day.

It was indicated earlier that this proposed work program is not new. Its synthetic nature was set forth. Therefore, it is well that there should be clearly in mind the aspects in which this synthesis is superior to its component parts. First, the proposed scheme does not interfere with the regular study schedule of the student. Most of the regularly employed field work systems do interfere because they develop at the same time as the school work, and no one can do two things at once and do them both well. The summer work projects seem able to offer a wide variety of opportunities for practical experience. Nor do they interpose between the student and his class work. The difficulty with the summer work is that in the course of a training program there are so few summers and those summers are so short. The normal summer vacation is about twelve weeks long. Since the ordinary theological course is of three years duration it includes only two summers. Against these twenty-four weeks the proposed missionary training program would be able to set its offering of fifty-four weeks of practical experience. The interne-minister plan sends the student away from the school and his teachers for a full year. If the guiding

minister is willing and able to give the required assistance to the neophyte, the length of this separation is unimportant. In most cases, however, it would seem wise to have the student in more constant contact with the school. The proposed system offers just about the same total amount of time for outside work as does the interne-minister plan. The advantage of the former lies in the fact that the period is divided into smaller segments. This fact makes it possible for the student to have errors detected and corrected before they become too deeply embedded in his habit patterns. This summary has shown that the synthesis herein constructed offers a number of advantages over most of the methods now being utilized. It gives more time for controlled practice of theories obtained in the class room. The proposed plan makes possible frequent checks on the progress and development of the student. Finally, it permits the prospective missionary to participate in field work without that effort being detrimental to his class work.

1. This information was obtained from Dr. Ralph Knudsen, Head of the Department of New Testament at Berkeley Baptist Divinity School.

PART 3

THE STUDY COURSES OF THE TRAINING PROGRAM

Chapter VII

The Portion of the Missionary Training Program Designed to Give the Candidate a Better Understanding of His Faith

Section 1, An Introductory Statement

The missionary must know his Bible. This is axiomatic. The Bible is the basis of his activity. It is his tool and his defense. Recently a number of students who were just starting their seminary education were given a test on Biblical information. The examination required knowledge that was quite elementary and factual in nature. A large proportion of those taking the test were unable to demonstrate a familiarity with the more outstanding facts of the Bible.[1] Even more surprising was the fact that there was no positive correlation between the background of the students and their score on the test. Those who were from ministerial homes showed themselves to be as remiss as any. When the foundational information is lacking the superstructure is very likely to be weak or distorted. Therefore, in order that the missionary training program may have an adequate basis the first two study periods should be devoted to a consideration of the contents of the Bible. With this background the student will then be able to spend the rest of his first year in studying the Bible or material directly related to it.

A study of theological school catalogs could give

validity to the idea that these schools give little time to direct study of the Bible. The seminary student may take courses in Introduction, History, Archaeology, Interpretation and a long list of similar subjects. In comparison, the curricula of Bible Schools could be indicated. Bible Schools really study the Bible. The conclusion might be drawn that seminaries are at fault. Such a comparison overlooks the purpose of the theological school curriculum. It does not claim to be able to teach all about the Bible. Three years is not enough time for any school to teach all that there is in this Book. Therefore, the effort is made to aid the student in preparing a foundation upon which to base a life time of Bible study.

The purpose of the missionary training program will be to inculcate the best parts of the systems of both seminaries and Bible Schools. In his first year of study the student will devote twenty-four weeks to a direct study of the Old and New Testaments, their content and message. The remainder of the year will be spent in related fields. These should include Introduction, Archaeology, Theology, and later on, Ethics and Apologetics.

Section 2, A Study of the General Content of the Old Testament.

As the author has talked with many different Christians and with theological students he has been increasingly impressed by the lack of information regarding the contents of the Old Testament. There are those who show some knowledge of the New

Testament. But for most the Old Testament is a closed book. Nor is this ignorance due to a lack of reading. Many seminary students read the Old Testament. The trouble appears to be in the fact that the reading is without real comprehension. Outside of a few Psalms, a few passages in Genesis and Isaiah, and some of the simpler stories, the students knew very little of the contents of the Old Testament.

One of the chief objects of a study of this kind is that it shall serve as an introductory scrutiny. It is not intended that the student shall limit his study in this field to the one period of six weeks. This first approach is designed to give every student entering the training program a working basis of information in the field of Old Testament content. The course will contain very little that is different from the subject matter included in similar courses now being offered in most theological schools.

If the preliminary testing shows that the student has a very considerable acquaintance with many parts of the Old Testament, then it will be possible for him to concentrate on certain particular portions. It is also expected that there will be those in the group who know very little, if anything, about the Old Testament. For them some of the time will be devoted to a rapid but unhurried reading of the Old Testament writings.

There must be for all of the students more than just a time of reading. There are many Christians who have read the Bible from "cover to cover". Yet their reading has left no impression. They were merely carrying out a religious

ritual. Such a method is insufficient for the true student. He must be able to read with understanding. In order so to do he must have some comprehension of the material being read. In order to be truly meaningful a passage must be related to other portions of the Bible and to the problems of the reader. It seems natural for the human mind to think in terms of small units. This is, in part, accentuated by the prevailing system of education. The suggested method of concentration, of permitting such time to be spent that large portions can be studied at once, gives to the student a chance to grasp whole units of material. This procedure should help the individual to overcome the tendency to think of the Old Testament in terms of unrelated entities. He should come to appreciate the historical and spiritual inter-relatedness of the whole Old Testament.

While the student is engaged in this and the subsequent Bible study periods he will be called upon to do a great deal of reading of the Book. Therefore, it will be profitable for him to devote some time to learning how to read the Bible. There should be an analytical study of the student's Bible reading habits. These should be checked against the ideal. With the help of some such book as J. P. Love's "How to Read the Bible", the student can be given training that should prove very valuable. As one knows how to read, he will be able to contact new vistas of thought and truth throughout his missionary career. To that extent will the effectiveness of his ministry be increased.

2. Note the type of preaching which attempts to derive exact dates for the "end of the world" from the word and letter arrangements in various Scripture verses.

Section 3, A Study of the General Contents of the New Testament

In talking with Christians around the world, the writer has found in many a general acquaintance with the contents of the New Testament. People seem to know something of the general outline of the life of Christ. Truly, this knowledge is frequently garbled and inaccurate. Some know of the activity of Paul. The content of certain specific portions of the New Testament is known from repeated use on such occasions as Easter, Christmas, the Lord's Supper. Those who have had contact with members of some groups have experienced yet another type of knowledge of the New Testament.[2] This knowledge is almost atomic in nature. The books may be broken down into chapters and verses. The verses in turn are subdivided into words and, in some instances, into letters. The results of such fragmentation may be used in several different ways. Some who are interested in the defense of a given creed or theory use the verses as proof texts. Others look upon such content as the basis for mathematical formula from which may be derived evidence as the nature and time of coming events. Among people who thus devise there is rarely found any real appreciation of the sweep of thought and of the continuity of activity to be discovered in the contents of the New Testament.

As in the case of the Old Testament study there will be found in this course very little new subject matter. As theological schools are accustomed to do, the student should be given some new grasp of the great riches lying within this

portion of the Bible. Inasmuch as Jesus is the content of the Gospels it will be quite natural to study His personality and His teachings. When the study reaches the writings of Paul it will be possible for the student to derive a basic concept of the Pauline development of Christianity. In the General Letters even the most cursory consideration will reveal much of interest as to the nature of the early Church.

Ministers who were prepared for their work by the theological schools of a generation ago tell of their study of Greek. In some instances as much as six years of study of that language were required. Today the tendency is away from this emphasis upon the study of original languages. The missionary training program would not neglect the whole field. For those who desire it there would be offered a course in Greek. This study would be for just one year. The emphasis should be placed upon giving the student a reading knowledge of the language. If he wishes to become a scholar in the field of original languages he will have to undertake his studies when there is more time for uninterrupted pursuit of linguistics. In the suggested program this study of Greek should run simultaneously with all other courses during the first six periods. By such means it will be possible for those who so desire and are accepted by the faculty to procure basic information in this language.

Section 4, A Study of Biblical Introduction and History

The first courses required of the student are in

Biblical Content. Upon the basis of that work there is then offered material which will aid the student in obtaining an understanding and appreciation of the backgrounds of the Bible. Only one study period is alloted for this course. Yet it is hoped that there will be time for a coverage of the Old and the New Testaments alike.

The missionary will very definitely need such instruction. As a result of the popularity and wide promulgation of Higher Criticism, the missionary has frequently found himself in contact with adherents of that school of thought. Many of these disciples are enemies of Christianity. They have snatched up certain portions of some of the theories with the idea of using them as weapons against Christian missions. The writer has come in contact with many such among the college students of India. These men are often found to be surprisingly well versed in the basic principles of Higher Criticism. Further, in their nationalistic and intellectual zeal, these people derive real pleasure from those occasions upon which they can use their knowledge to the discomfiture of missionaries. In many instances the missionary has been unprepared. Quite apparently his ideas in this whole field were extremely vague. Thus the heckler was able to make the missionary appear at a disadvantage. His testimony was considerably diminished in its effectiveness. Therefore, it is well for the candidate to become acquainted with the basic facts of Biblical Introduction in order that he may be able to give to the various theories their proper evaluation. The purpose of such a study is not

only to give the student some ready weapons with which to win arguments. It will also help him to find just what is his position in this whole field. To accomplish such an end the student will have to assemble the necessary material. From the evidence at hand he will then have to form his own conclusions. The ideas should be carefully thought out. If a concept is accepted it must be accepted because the student feels that it best meets the demands of truth and common sense. It is not sufficient to adopt an idea just because the professor mentioned it in a lecture. Now should preconceived ideas make for the automatic rejection of any particular system or theory. As a result of such a study the student should go forth with firm and useable convictions. Convictions so founded and so constructed will be able to stand the test of explanation and logical exposition in the face of intelligent opposition. They can also be more readily related to the culture of India.

The proposed missionary training program will not attempt to introduce any startling innovations in the fields of Biblical History and Archaeology. On the other hand the course should require that the student do more than memorize various lists of names, places, and dates. The idea is that he should be led to grasp something of the background of the Bible. The problems of Bible days should receive attention. This can be done by bringing into the discussion the pertinent findings and facts of archaeology. As the students understand the problems for which the particular portion of the Bible was written, he will be better able to apply that portion to the

difficulties that arise in his daily endeavor. This is particularly true for the missionary working in India. The resurgent nationalism of today finds its prototype in Hebrew strivings and the resultant writings. Insurgent materialism played a part in Hebrew life that the Indian of today can appreciate. A responsive chord is struck in the Indian who reads Hebrew poetry that leaves the occidental untouched. For these and other reasons as obvious it becomes necessary that the missionary must be trained in the fields of Biblical Introduction and History.

Section 5, A Study of the Message of the Old Testament

The missionary candidate should be quite familiar with the message and interpretation of the Old Testament. Therefore, early in the training program a course covering those topics should be offered. Such a chronological arrangement would be instituted in order that the student later may be prepared to find the Biblical message that pertains to any problem that he might be consideraing. The student will also need guidance in the matter of accurately evaluating the Biblical message. If the evaluation is inaccurate then its application may fall short of the truth. For this reason the missionary training program would include with the study of the Old Testament message some of the principles of hermeneutics. For most theological schools such a course is standard. In the training program the hermeneutical study would only be given to the student as an incidental tool. This tool would be used

3. Isaiah 45:1-6

from day to day in this portion of the work.

One of the basic principles of hermeneutics is that the reader shall interpret a given passage as the author intended that passage to be interpreted. To attain that goal the student must strive to ascertain what was the message that a given author meant to convey. In order to follow this precept it will be necessary to know something of the author. It will be remembered that the book or passage was originally produced to deal with some immediate problem. Therefore, in so far as it is possible, the events contemporaneous with the writing must be understood and appreciated.

As is to be expected, in a missionary training program the emphasis would be upon the missionary message of the Old Testament. The Old Testament had a missionary message for the day in which it was written. Truly, as the years went by there was an increasing tendency on the part of the Hebrew people to think in terms of narrow nationalism. Against such the prophets constantly reiterated the universality of God's plan. Jonah went to Ninnevah. Isaiah told of the Lord's use of Cyrus.[3] The message of universality is still there for the use of missionaries today. And there is still to be found an ignorance of its presence. The writer has heard missionaries and preachers wonder as to the value of the Old Testament. Some see this part of the Bible only as background material for the New Testament. Others have suggested that it is meant to show the narrow background of nationalism against which Jesus was protesting. The missionary enterprise is very complex, very

4. Psalms 46:1

difficult. Those engaged in it need every possible bit of additional strength. To one who has searched out its real message, the Old Testament is a very real source of help, "a very present help in trouble."[4] Therefore, if the missionary is to meet his responsibilities at optimum efficiency he must have the support and backing of the message of the Old Testament.

Section 6, A Study of the Message of the New Testament

Closely following upon the study of the message and interpretation of the Old Testament there should be a similar course dealing with the equivalent characteristics in the New Testament. Because of the antiquity of parts of the Old Testament there is often only scanty information to be found regarding the author of a particular book. For the most part it is necessary to derive such material from the writing itself. In the New Testament there is much more factual information both inside and outside of the Bible to aid in the understanding of the authors. This fact permits a careful study of the personalities and circumstances which produced any given message.

The missionary training program should give careful study to the various books of the New Testament and to the problems which produced them. The person of Jesus should receive very intensive study. The student should come to think of Jesus as one who actually lived as a man among men. Jesus should be recognized as a definite, knowable personality, rather than some sort of a mystic being who lived an unreal life and performed some unreal magical acts. The message of Jesus is

worthy of careful analysis. Equally worthy is a study of the reaction of the world of that day to the message He brought.

Next the student should turn to a study of Paul and his message. The various factors that went into the producing of that message should be noted. The Apostle's life, his Christian experience, the reaction of his converts, the problems faced by the various churches, all these contributed. Unless they are appreciated there can be no real understanding of the message. When the basic facts of Paul's teachings have been grasped it would be well to compare them with Jesus' message. In the writings of the New Testament there was a message for the early church. The nature of that message reveals something of the nature of the church to which it was addressed. Paul's combat with legalistic religions is quite similar to the battle faced by Christianity in India today. Therefore, this particular part of the message will be found to have added significance for the missionary candidate. If this portion of the course is carried forward with due attention being given to the personal needs of the student it should do much to give an adequate foundation for future study and for the problems of field service.

Section 7, The Study of Theology

In the training of any ordained man there should be included the subject of theology. In the missionary training program a single period of study is set aside for this subject. Such an allotment of time would probably meet with criticism

5. See the courses of study offered by Dallas Theological Seminary as listed in the catalog of that school for 1946

6. Harkness, Georgia, "The Theological Basis for the Missionary Message", International Review of Missions, Vol. XXVIII, No. 112, October, 1939

from two different sources. One of these would be the group who feel that a large proportion of any seminary curriculum should be devoted to theology, philosophy and doctrine.[5] On the other hand there are those who have tended to drop this type of subject from the curriculum.[6] To the writer such a development seems to be out of touch with reality. Most people have some ideas about God. In the strictest sense of the word, these ideas constitute a theology. By their choice of their profession, missionaries indicate that they have some very definite convictions about the Bible and its message. Such convictions, again by definition, constitute their doctrine.

The author has contacted a serious type of objection to the study of theology. Laymen with trained minds complain that the pastor has not thought out his theology. They feel that the usual expressions in the field of doctrine are remote from normal thought patterns. The student found no real connection between the subject and his life and work as a pastor. Never the less, the course had to be taken and passed so the student took over some theological system <u>en toto</u>. The laymen are of the opinion that they can detect this superficiality. Therefore, they tend to reject the preacher's effort in this area. Some have attempted to justify their pastor by a comparison with the field of medicine. It is pointed out that it takes a special type of doctor to do a good piece of surgical work. Even so, it takes a special type of preacher to be a good theologian.

On the other side of the question are those who feel that doctrinal education is quite essential to the missionary

7. White, Hugh V., A Theology for Christian Missions, pg. 19

enterprise.

> A Christian faith that is not undergirded by a well thought-out doctrine is just so far weak and unstable. Moreoever....one of the chief uses of rational expression of truth lies in the fact that it is expression; it is a means of communicating truth. Reasoning is the part of thinking that can be made public, and any belief held to be true universally must stand the test of being expressed in orderly manner so as to be understood and accepted by others. Doctrinal teaching thus became and has remained one of the essential means of communicating the Christian faith.[7]

As the writer has studied the arguments against doctrinal instruction he has come to the conclusion that many of them are more a matter of definition and point of emphasis rather than out-right opposition. Further, he is of the opinion that the proposed missionary training program should include a period of study in the field of theology and doctrine. The emphasis would naturally be placed upon the missionary aspect of the course. This does not mean that the whole time would be spent in studying a theology of missions. Rather, the idea is that special stress would be placed upon those portion of theology, philosophy, or doctrine suited for frequent use by the missionary. Throughout the whole course, as in the whole program, the student would be led to do his own thinking. It is realized that there would be a need for help from outside sources. But he should be so taught that he could soon proceed without assitance. He must learn to walk alone in the field of theology. The student must be brought to develop his own concepts as ideas. These must become part of his thought structure. Nor is it enough to have these thoughts in mind. In the class the student must be given occasion to state them

lucidly and accurately. Without such practice in expressing his faith, the missionary might be greatly embarrassed by the natural philosophers of India.

In the field of the subject matter itself there is little that can be suggested for use as new material. Christian thinkers have joined in the long search for God. Religion and philosophy seem to be natural fields of mental endeavor for the human being. Men strive to know God and to know about God. Religion and philosophy have been the subjects of consideration in multifold books. From these writings the student should be so instructed that he becomes the humble possessor of a very useful tool. This tool is his to use in building Christian lives and churches in India.

As has been suggested above, special emphasis should be placed upon the theology of missions. This emphasis should crystalize the student's thoughts on the matter. He should find that the missionary enterprise is not some sentimental or altruistic human program. As William Carey pointed out in his famous work, "An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen", the missionary concept is a project straight from the heart of God. The whole idea of missions is the natural product of the universe as it is constructed by the Creator.

Section 8, A Study of Ethics, Theoretical and Applied

A survey of theological school curricula shows that there are many schools which do not offer courses in this field.

Where the subject of ethics is included, the description of the course would indicate material of a theoretical nature. Such a study is good and it is the intent of the missionary training program to include such material. But it is purposed that this course should go much farther. The missionary candidate must have opportunity to make a thorough study of his own ethical standards and to compare his conduct with those standards. In questioning many different ministers the writer found that there were very few who had taken occasion to sit down and carefully survey their activities from the view point of ethics and morality. These men considered themselves to be quite honest and ethical. They paid their bills. They preached and practiced honesty in discourse. Yet they freely admitted to taking advantage of ministerial discounts when the right to do so was questionable. They were, for the most part, full of good ideas on the manner in which an income tax report might be "adjusted". A Mr. D. was asked, during the years of the war-time rationing, how he managed to get so much gasoline. In the presence of many of his colleagues he frankly stated that the whole situation was too complicated. Therefore, he asked for what he thought he could get, regardless of needs. Those acquainted with the political maneuvering within the ordinary church have seen the minister fall back upon practices that he would decry if used by ordinary politicians.

The missionary must, insofar as possible, avoid conduct that leaves a gap between his preaching and his practice. He is under constant observation by the people about him. As

a leader and outsider he must expect every action and word to be checked by those about him. It is true that the missionary cannot be perfect. Nevertheless, he should be so trained that he knows where he stands in regard to practical ethics. If there is a discrepancy between action and thought in this field he should become aware of it.

It is a good thing that the candidate should be well aware of his own standard of ethics. But he must also have a knowledge that is even wider. The ethical equations of other lands vary from those found in occidental environments. Among the dhonga caste in India it is entirely right and proper to steal. It is required that a man of this caste shall lie to protect others of his group. Thus lying and stealing, by the standards of that particular group, are quite ethical. If the missionary is not acquainted with these and other differences he may be lured into making judgments that are not in accord with the actual background of the case.

In the field of ethics it is easy to become confused by the multiplicity of ethical concepts. Durant tends to over-simplify the situation by finding only three systems.

> Ultimately there are but three systems of ethics, three conceptions of the ideal character and moral life. One is that of Buddha and Jesus, which stresses the feminine virtues, considers all men to be equally precious, resists evil only by returning good, identifies virtue with love, and inclines in politics to unlimited democracy. Another is the ethic of Machiavelli and Nietzsche, which stresses the masculine virtues, accepts the inequality of men, relishes the risks of combat and conquest and rule, identifies virtue with power, and exalts an hereditary aristocracy. A third, the ethic of Socrates, Plato, and Aristotle, denies masculine virtues; considers that only the informed and mature

8. Durant, Will, The Story of Philosophy, pg. 197

9. These statements on the various ethical ideas are based upon information derived from the appropriate portions of Will Durant's Story of Philosophy, and Wilbur Urban's Fundamentals of Ethics.

> mind can judge, according to diverse circumstances, when love should rule and when power; identifies virtue, therefore, with intelligence; and advocates a varying mixture of aristocracy and democracy in government.[8]

As the study of ethics is pursued the student will find that there are ethical theories based on legal systems. There are theories based on the will to do "our duty because it is our duty" as in the case of the Stoics.[9] There are dualistic ethics. There is the monistic ethic of Christianity. For Aristotle the ideal was not goodness but happiness. He was an eudaemonist. He advocated that men so live as to be happy. Spinoza felt that there was neither good nor bad. He illustrated this by indicating that music is good to the sorrowful, bad to the mournful and indifferent to the dead. In the mechanistic world whose mechanism includes not only the body and matter but God and mind as well, Descartes could find no real ethic. Then there is the categorical imperative of Kant. His ethic is based upon an expanded version of the Golden Rule. One should not indulge in any activity, which, if adopted by society in general, would render social intercourse impossible. The knowledge of what to avoid, Kant suggests, is not a matter of reason. It is more in the nature of a "vivid and immediate feeling". Herbert Spencer saw fit to equate morality with biology, in keeping with the prevalent popularity of organic evolution. These examples suggest the wide variety of thought in this area. The student will find in any ordinary course in ethics these and many similar theories.

The missionary candidate is a Christian. Therefore, he should be well acquainted with the ethics of the Bible. He

10. See K. Shridharani, Warning to the West, pg. 52

will be required to make a study of the Old Testament ethic. There he will find the idea of morality by Law. The Hebrew was a monist and there was but one law, the Law. Therefore there was no distinction between religious and civil law in the Hebrew theocracy. Then there are the ethical teachings of the New Testament. In almost any gathering of Christians it is possible to find one who is willing to express the opinion that the teachings of Jesus do not apply to life as we find it today. Some there are who will offer the suggestion that the Sermon on the Mount was meant for the Jews. Others hold that the conduct enjoined therein will become practicable only after the advent of Christ to rule upon the earth. The student will have to work out his own conclusions in this field. The instructor must be at hand to guide the thinking. Together, the student and teacher must lift the propective missionary from the ranks of those who have never taken the time or effort to discover their relationship to the ethical teachings of Christianity.

Section 9, A Study of Apologetics

Much of the success of the modern missionary movement has been among groups whose mental and religious levels were counted as low. In India the outcastes have been in the majority when Christian converts were counted.[10] The other fact to be noted in this connection is that Christianity has been the religion of the dominant culture. Therefore, it was only natural that little thought should be given to defending Christianity. The civilization that practiced Christianity was

thought to be a sufficient argument for the superiority of the religion. Such a milieu, then, has produced a missionary porgram whose chief emphasis was upon active evangelism. Here was embodied the principle that a strong offensive is the best defense. But conditions are changing. The indigenous Christian community now finds itself a minority group in the midst of an increasingly self-conscious nation. In previous times the national groups have hesitated to express their antipathy in overt action. A well known exception to this statement is to be found in the Boxer Rebellion in China. However, the treatment received by Chinese Christians during the uprising is one example among a very few in which the local Christian community has met organized opposition. In most cases the prestige and power of the Western civilization has served to defend the native Christian. Today, as demonstrated in Chapter I, there is a tendency for the national groups to look with increasing hostility upon the presence of Christians.

In the midst of the rising tide of hostility the younger churches find themselves in need of Apologists. As was stated by the Madras Conference, one of the functions of the missionary is to build bridges of understanding. This function is one that seems to be assuming an increasingly important part in the missionary endeavor in India, especially as Indian culture becomes increasingly self-conscious. Therefore, the missionary should receive training in Apologetics if the missionary training program is to be adequate.

The student must make a thorough study of the early

Apologists. They found themselves a persecuted minority, facing a highly developed and organized civilization. In the Roman state patriotism and acceptance of the established forms of religion were considered to by synonamous. In such an environment Christian Apologetics were produced. The student should note the techniques developed, the reasons and charges that drew forth these methods, and the results of these efforts. Then the student should turn to a study of India as it is today. Merely to reproduce an ancient Apologetic is not enough. To be of real value it must meet the immediate needs, not the needs of a bygone era. So the student must discover what are the charges being levelled against the church in India; charges of anti-nationalism; charges of uselessness; charges of narrow bigotry and exclusiveness; and the many others that can readily be found in the Indian press. Against such a background it will be the duty of the student to evolve a modern Apologetic. The defense must be developed on the basis of modern attacks against the church with strengths and weaknesses as they exist today. In such a procedure difficulty will be encountered as the student meets the difference between oriental and occidental reasoning. What might appeal to the one might be found to be quite ineffective with the other. Part of the purpose of this portion of the curriculum will be to meet such difficulties, and to give the student occasion to express his acquired techniques in both friendly and unfriendly atmospheres.

Apart from the actual use of the Apologetic itself, the teaching of this subject has another very definite value.

There are many whose personalities are adapted to attacking, to extending and reaching out to new frontiers. Such individuals make excellent evangelists. Then again, there are those to whom such activity is basically uncongenial. Their personalities are better adapted to the defense that must follow if the evangelistic effort is to have permanent results. For the people thus inclined, the work in Apologetics will be of great benefit. Considerable personality growth should result as the student thus inclined follows his natural inclinations. But for all in the missionary training program this course should supply practical experience in actual defense of the tenets of their faith.

Section 10, Conclusions

The material presented in this chapter is designed to give the prospective missionary a better understanding of his faith and Christian experience. Some of the courses are constructed in such a fashion that the student will have opportunity to give expression to that faith and experience. The effort was made at the same time to lay such foundations that there might be room for continued growth and development after the missionary is on the field of service.

This section of the curriculum has not offered much new material. Some slight alterations of emphasis have been suggested. In a missionary training program it would be expected that the major emphasis should be upon the missionary aspect of any material included. In content these courses would not

be particularized for India, nor for missionaries in general. Anyone who would preach the Gospel anywhere must know that Gospel and how to express it. That this is necessary in the field of missionary endeavor is stated by the first of the basic requirement suggested for missionaries by the Madras Conference.

1. See Catalogs of these two schools

Chapter VIII

That Portion of the Curriculum Designed to Acquaint the Student With India and its People

Section 1, Introductory Statement

The first portion of the curriculum as presented in the preceding chapter was very general in nature. It could be used to train almost any sort of Christian worker. This second chapter must be more specific. If the missionary is to be so trained that he shall be able to fulfill the requirements of the Madras Conference and if he is to be able to cope with the pressing problems of modern India, he must know as much as possible of that country and of its people. He must procure an appreciation of cultural, religious and historical backgrounds in modern India. In order to understand the changing currents of life in India it is necessary to know the point from which the progress has been made and to know the causes of the alterations. The missionary must also be prepared to think of Indians as human beings, rather than as units in an historical or religious pattern.

At present such material is difficult to find in the ordinary theological curriculum. At the Kennedy School of Missions and at Eastern Baptist Theological Seminary there is available material that gives some aid in the direction of knowing the people of India.[1] However, neither course studies those people as individuals. Thus for the most part, the missionary seems to be without means for obtaining formal

2. Mathews, Basil, The Church Takes Root in India, pg. 110

education regarding the people among whom he plans to spend much of his life. Naturally, the missionary is expected to read books on his field. He may also talk to those who have already seen service, if such are at hand. But it is possible for the student to go forth unprepared to meet the shock of initial contact with India. It is to lessen that shock that the missionary training program will offer studies as discussed in this chapter.

Section 2, A Study of Philosophical and Religious Psychology

Religion serves as the basis for much of the life of India. "For the Hindu, Moslem, or animist, religion creates the framework of his life; it dictates his every action, almost his every thought."[2] Therefore, to understand the thinking of the people of India it becomes necessary to be acquainted with the fundamental principles of religious thinking and behavior. This course, as offered by the missionary training program, would be more than a standard study of the Psychology of Religion. The material usually inculcated by such a study would have to be included. The missionary training program would then proceed to concentrate upon the structure of Indian life and thought as found in their religion and religious practices and beliefs.

As was stated in the discussion on prerequisites, the student entering the missionary training program will be expected to be familiar with the field of general psychology. He will, therefore, be accustomed to the vocabulary of this

3. Stolz, Karl H., The Psychology of Religious Living, Chaps. VII & X

4. This paragraph is based upon the general outline as followed by Henry & Regina Weiman, in Normative Psychology of Religion.

5. Stolz, Karl H., op. cit., Chap. I

course. This knowledge should make it possible for the study to proceed directly to a consideration of the various points of view in the field of religious psychology. Structuralism, Behaviorism, Dynamic Psychology and the others are worthy of study. So are such men as Leuba, James, Starbuck, Coe, and Ames.[3] The student should be guided as he selects those theories which seem to him to be nearest to the facts of religious life.

As soon as the philosophic basis of approach has been determined, the student should proceed to study the various manifestations of religious life and growth. Faith and belief; conversion and redemption; sin and forgiveness; prayer and universal law; these should be understood in terms of the human mind. Growth of the religious life as a mental phenomenon should also receive attention. Finally the student should be able to see the psychic effect of various religious manifestations upon his personal life and upon the life of society in general.[4]

While the student is being guided in this study he should also be guarded. The instructors need to carefully follow the progress of the student. It is necessary to ward off the feeling that the causes and concomitants of religion are religion itself. The mechanisms and manifestations of religious experience can be of great value if they are kept in their proper place in the scheme of religious life.[5]

In this period of study the chief attention will be directed toward oriental religious psychology. Such a study will not be easily carried forward. At present there seem to

6. Pratt, James B., The Psychology of Religious Belief, Chap. IV

7. Radhakrishnan, S., The Hindu View of Life, pg. 15

8. Nehru, J., Discovery of India, pg. 132

be listed no authoritative works in this field. All that is written is founded upon occidental standards and concepts. Pratt, in his Psychology of Religious Belief, includes a psychological study of the various religions of the world, including India's.[6] From such secondary sources and from his own study the student will have to procure his information. In this search the missionary training program should create and make available worth-while studies in this field.

In the meantime the student will be able to turn his attention to the differences existing between the religious mechanisms of the Oriental and his occidental brother. For instance,

> While fixed intellectual beliefs mark off one religion from another, Hinduism sets itself no such limits. Intellect is subordinated to intuition, dogma to experience, outer expression to inward realization. Religion is not the acceptance of academic abstractions or the celebration of ceremonies, but a kind of life or experience.[7]

This quotation and the one above from Basil Mathews point up the fact that the Indian mind is not given to differentiation and separation of the spheres of life as is the western mind. The Hindu finds it foreign and confusing to think of science as separate from philosophy; religion from life; Christian denomination from denomination.

There is another point at which the Indian thinking differs rather widely from that found in the West. Philosophy and philosophical thinking are much more common in India. The man on the street seems to have a propensity for abstract thinking.[8] He even becomes, in times of argument, a sophist. Mr. Shridharani is of the opinion that this is possible because

9. Shridharani, K., Warning to the West, pg. 96

10. Speers, R. E., et al, Preparation of Ordained Missionaries, pg. 17

11. Hodge, Z., Salute to India, pg. 104

12. Farquhar, J. N., A Primer of Hinduism, pg. 184 ff.

the Hindu has learned to look at more than one side of a question at the same time.[9] Because of this facility and practice in abstract thought the Indian often embarrasses the missionary in discussions in this field. Thus there is need for him to learn to think in terms of defensive discussion in philosophic subjects.[10]

If the student has had no opportunity to prepare for these and other diversities between Eastern and Western thought processes, he may find himself in trouble. He should, therefore, be given time to study the problems of Indian religious psychology. With the peculiarities before him, he can be guided to plan the methods of procedure that might be useful in influencing the religious consciousness of the people of India.

Section 3, A Study of the Major Religions of India

The missionary who would serve India must know of the religions of India, for they are the heart of that country.[11] One of the manifestations of Indian religion is Animism. Yet in its pure form, this type is rarely found in India today. There are a few groups of remote and isolated tribes of aborigines whose faith might be termed truly animistic.[12] On the other hand, a great deal of practiced Hinduism is actually animistic in nature. The basic philosophy may be Hindu. Probably the village priest and a few other intellectuals of the group know Hinduism. For the common man, however, religion is very similar to that which served his remote pre-Hindu

13. O'Malley, L. S. S., Popular Hinduism, pg. 33-42

14. Hopkins, E. Washburn, The History of Religions, pg. 455-456

15. Braden, Charles S., The World's Religions, pg. 213

16. Cf. Hopkins E. W., op. cit., Chap. 21
Braden, C. S., op. cit., Chap. XIII
Browne, Lewis, This Believing World, Book 8

ancestors. It is not difficult to understand how such a condition could exist. The ordinary village has had little direct contact with the centers of Hindu influence. Therefore, there has been introduced no force strong enough to obliterate the ancient ethos of Animism. It has carried through to the present. The lower caste Hindus are said to be able to worship anything.[13] In that worship they will make animal sacrifices, though they claim to belong to a religion opposed to the taking of life. To aid them in this lower form of worship are non-Brahmin priests - though technically only a Brahmin may serve as a Hindu priest.[14] Yet much of the missionary work must be done among village Hindus, Hindus who thus believe and worship. Therefore, the student should become will versed in the forms and expressions of Animism.

Another of the important religions of India is Islam. Yet it is a faith that is foreign to India, for it had its origin in Arabia. The student will recognize the stark and practical simplicity of the desert in the Muslim creed. "There is no god but Allah and Mohamed is his prophet."[15] It will take very careful study and a considerable amount of understanding to grasp the paradoxes of Islam. The transcendence of God and the absolute fatalism on the one hand seem out of place when compared with the galaxies of minor gods and goddesses. To appreciate the development of this religion it will be necessary to trace the effects of the various kinds of contributing thought, Christianity, Judaism, and desert Animism.[16]

A study of the practical manifestations of Islam as

17. Radhakrishnan, S., op. cit., pg. 19

18. Farquhar, J. N., op. cit., Part I

it first began to grow, gives clue to much of its present development. The double standard of morals, the somewhat erratic growth of canon law, and the appearance of the various sects make possible some appreciation of the modern forms of Islam. In this study the student will find himself facing several very vexing questions implicit in this religion. What is the basis of the terrible enthusiasm of the Muslim for his religion - a religion whose basic tenets he so frequently ignores in his daily life? From what part of the creed is derived the feeling of the absoluteness of Islam? In the various standard studies on this religion, the missionary training program can find the materials that will present to the student its basic framework.

The third and the most important religion in India is Hinduism. As the student approaches it he will quickly become aware of its very nebulous nature. It is not the result of planning and logical development, but rather of environmental accident and historical circumstances.[17] For this reason a study of Hinduism has to be largely a study of its history. As the various extrinsic influences exerted pressure upon it, Hinduism changed. Thus a religion of faith could become a religion of works, a religion of thought could become one of ritual.[18] The student should trace these changes and note their causes. How could the cheerful virility of the Vedic writers become the gloomy, ritualistic Hinduism of the Upanishads? What was the effect of Buddhism and Islam upon Hinduism? How did the various sects come to their present

positions? One of the most important and challenging questions is found in the enigma of the sources of the practical manifestation of modern Hinduism. The missionary should have a balanced view of this religion. He must be so trained that he is neither enamored of its original beauty nor repelled by some of its modern developments. If the former should occur, the missionary may lose his grip on his belief in the superiority of Christia ity. If he finds Hinduism repulsive he cannot truly understand it or the people who practice it. Therefore, great care must be taken to see that the student has a balanced appreciation of Hindu beliefs and practices.

To the people of India their beliefs are neither disgusting nor are they theoretical vagaries. As has been stated, in India religion is a living reality. The missionary should realize this and prepare himself to take Christ to sincere Hindus, Muslims, or Animists, not to freaks. He cannot afford a feeling of superiority. To avoid such, this portion of the study must be so designed that the student obtains a real understanding of the religions involved.

Section 4, A Comparison of Religions

The preceding section of this chapter dealt with the need for factual study of the three main religions of India. The object is to supply the basis for further study. Upon the facts of the faiths of India the student will be able to build the comparisons that are suggested in this section.

First, an effort should be made to demonstrate the

19. Hogg, A. G., "The Christian Attitude to Non-Christian Faith", The Madras Series, Vol. I, pg. 115-116

20. Fleming, Daniel J., Attitude Toward Other Faiths, Chap. I

21. Cf. Kraemer, H., The Christian Message in a Non-Christian World, and the defense of that book at the Madras Conference as reported in the Madras Series under the heading "Continuity or Discontinuity".

relation of Christianity to the various other religions of India, such as Hinduism, Islam, and Animism. In preparation for such a study it will be necessary for the student to address himself to several pertinent questions. These have to do with the relationship of natural religions to the Christian himself. First, is there in other religions a basic faith that the Christian should reverence? In this question the word "reverence" was used advisedly. It is not being suggested that there be any question about the fact that other religions should be respected. They should be. But should they be revered? This problem can be reduced to a simple example. Is the little child who accepts Christ actually nearer to God, more able to commune with God, than is the ancient philosopher who has sought God for all of his life?[19] Such a question may seem a bit irrelevant. Yet to the missionary in contact with the Hindu philosopher much will depend upon the extent to which such questions have been answered during the training period. Another phase of this same question is brought out be D.J.Fleming in his book, Attitudes Toward Other Faiths. He poses the problem of Christians joining in prayer and worship services with non-Christians.[20] As he indicates, decisions involving such ideas are common fare for the missionary. Therefore, the training porgram must guide the student as he establishes the bases for future decisions in this area.

In the course it will be necessary to differentiate between the two types of religions.[21] The first is the natural or reasoned religion. Its thinking proceeds from life to

22. Note particularly Kraemer, H., The Christian Message in a Non-Christian World, pg. 107

religion. Because it is so devised it is based upon and follows human rules. It talks about God. The second type of religion is prophetic. As the name indicates, it is a religion of revelation. It starts with religion and works toward life. Adherents of this type of religion feel that they talk to God.

In the philosophical bases of the two types of thinking there are outstanding differences with which the student should be acquainted. Natural religions are philosophical systems set up by those who strive to answer the questions posed by the universe. Therefore, in the last analysis, they are not religions at all. Yet it cannot be denied that there is much truth in these systems of thought. Whence came this truth? Is not all truth from God? If so, then are not these natural religions from God? There is truth in natural religions because they have used reason to reach their conclusions. Reason may be thought of as the impact upon the physical man of his soul as created in the image of God. Thus philosophy must be posited upon known vacts. From these facts this type of religion reasons toward God and is proud that it has attained so high. It was the same at the tower of Babel, a confusion of definitions and words. Christianity does not preclude the necessity of reasoning. But Christianity's reason is consequent to the revelation of Christ in the believer's life. Therefore it is humble and avoids, to the extent to which it is humble, the confusion of reasoned religion.[22]

As the student gives attention to the various aspects of this problem, he will also have to note the Christian

23. Braden, C. S., op. cit., Chap. VIII & IX

24. Farquhar, J. N., op. cit., pg. 48-49

25. Pratt, James B., Pilgrimage of Buddism, pg. 5

balance of emphasis between God and man. The philosophical religions are not so balanced. Some are built around men. These are the ethical religions. Confucius and Buddha were proponents of such thinking. Neither of them gave much thought to the matter of deity. Their chief interest was in mankind.[23] On the other hand there are religions whose only interest is in God. Such are the mystical religions. As in Hinduism all is God and God is all.[24] By such it may be claimed that humanity, per se, does not exist at all. It is only in Christianity that there is a full balance between these two views. In none other is man found to be so important that God undertakes his salvation. In none other is God, at the same time, so powerful as to be able to succeed in that undertaking, without the aid of men.

The student should also give his attention to a comparison of Christianity's ideas on contacting God as compared with the ideas on this matter that prevail in natural religions. The basis of all religious effort is to know and contact a god of one kind or another.[25] This may be said to be the result of a basic urge in man. No matter who or what the man may be he is part of the group that was created in the image of God. It is, therefore, only natural that he should strive to attain the fullest development in the direction of God. Natural religions are efforts toward oneness with God. Yet the inevitable result of such striving must be frustration. The source of the motive power for it is within man. Thus it can rise no higher than its source. Furthermore, the effort

is, in the very definition of terms, contradictory. The person who seeks to be one with God makes himself the center of his objective, for where there is an effort to merge two personalities, there must be self-consciousness on the part of both. Therefore, it is hard to see how any effort that is based upon self-consciousness could result in the complete annihilation of that factor. According to the Biblical view this awareness of self is the traditional sin of humanity, since Adam went and hid himself in the Garden. God-consciousness is the Christian way. The student will find the divergence of purpose best summed up in the key words of the two types of religion. In Christianity the purpose is "conversion". In natural religions it is "fulfillment".

There will be comparative studies of the moral codes of the various religions, of their proferred means of salvation. In each instance it will be found that there is much of value and truth in the natural religions. The question of the bearing of that truth on Christianity is well demonstrated in a comparison of the various sacred writings. In this area of thought there arises a very acute dilemma. As the student reads the holy books he cannot but recognize the presence of truth in them. If truth is from God, then these writings must be, in part at least, from God. Thereupon the question arises, "How do these writings differ from the Bible - in degree or in kind?" The student will have to be guided as he resolves this difficulty.

In India the missionary is frequently in contact

26. Latourette, Kenneth S., Missions Tomorrow, pg. 65

27. Theru, J., o. cit., pg. 97

28. Chandy, K. K., "India for Christ", Our Country is India, edited b R. W. Loeffler, pg. 90

29. Kraemer, H., op. cit., pg. 288-289

30. Matt. 9:17 (Revised Standard Version)

with men and groups who have accepted some parts of Christianity.

> Many Hindus are willing to accord a place to Christ as one of the incarnations of the divine. Numbers entertain a warm admiration for him - although they insist that he has been sadly misinterpreted by Occidental Christians.[26]

These Hindus accept and even preach a Christ of gentleness, humility and miracles. But these who accept part of Christ's works do not wish to be termed Christians. The Indian feels that all men have some part of truth. No one has a monopoly. Thus they are able, with a clear conscience, to accept Christ and to reject the idea of Christianity as a unique religion.[27] There are also organizations within Hinduism that have come into being as a result of contacts with the Christian mission. Among these might be listed the Friends of India Society and the Bramo Samaj.[28] It has been the purpose of these groups to remove the grosser aspects from Hinduism. Beyond these specific organizations there has been a noticeable uplift in many of the natural religions as a result of the Christian example.[29] The results thus achieved are difficult to judge. However, as Jesus told his followers, it is impossible to put new wine into old wineskins.[30] The student must be prepared to guard himself against over-optimism in dealing with those who thus express an admiration for Christian ways or show a desire to imitate.

During this course the student should be given opportunity to note the more specific differences and similarities to be found by comparing the three great religions of India with his own Christianity. Each of these faiths has its values, its truths,

31. Speer, Robert E., et al., op. cit., pg 11

32. Northern Baptist Theological Seminary Catalogue Number for 1946-1947

and its shortcomings. These can best be appreciated as each is compared with Christianity. As this procedure of comparison draws to a close it should be possible for the individual to sort out the living elements of the indigenous religion. When these are set aside, it will be possible to see more clearly that which is passing error and untruth, that which can be discarded. By such a process of separation the missionary can come closer to possessing an understanding of the religious background of India. He will also have the foundation for interpreting Christianity in such a setting.[31]

Section 5, The Study of Church History

A glance at the chronolgical arrangement of the courses shows that three consecutive periods of six weeks each are to be devoted to studying the history of the Christian Church and its missionary work. Some explanation seems in order, showing the reason for classifying such courses with those designed to give a better understanding of the country. As Church History is sometimes presented such a classification would be without justification. So often it has been the procedure to divide history arbitrarily into chronological sections. Thus in one seminary, quite typical of the many studied, there are listed the following courses: Rise and Growth of Christianity; From Constantine to the Reformation; Reformation and Counter Reformation.[32] In some instances there were a few more courses. These were obtained by breaking the Christian era down into smaller chronological units. For the

33. "The Place, Function and Training of the Future Missionary", Findings of Section X of the Madras Meeting, Madras Series, Vol. I, pg. 237-238

34. Pacific School of Religion, 1947 Catalog

35. Eastern Baptist Theological Seminary, Catalogue, 1946-1947

36. Catalogue of the Hartford Seminary Foundation, 1946

missionary candidate it would appear to be better if he were studying history with a mind to his future task. To this end the historical study should be arranged around a given geographical area rather than around a given chronology. As this suggestion is implemented the study will logically fall within the scope of the material designed to give the student a better understanding of India. The history will be centered around the Church and its mission in India.

At the Madras meeting of the International Missionary Conference one of the purposes assigned to the missionary had to do with Church History. The objective was stated as being, "To embody and communicate the experience of the universal Church."[33] As has been indicated, all the theological schools studied offered some course in Church History. As the study approached the modern era there seemed to be a tendency to specialize in the history of the denomination to which the school was attached. Pacific School of Religion traces the development of the Church up through the sixteenth century. The next course offered is listed as "Denominational History and Polity."[34] Eastern Baptist Seminary presents two general studies of Church History and one on the development of Baptists.[35] In Hartford Seminary, beyond the study of general Church History, there is a course on modern denominations.[36] This arrangement is rather typical. The interdenominational schools are found to offer more frequently the study of the universal church than do those schools with denominational affiliations. To fulfill the stated function, the missionary should have a wider

knowledge of the Christian church than can be procured under the usual forms of instruction. The student should know of the life and development of other Christian groups. He should also be acquainted with Oriental Christianity. In the study made of theological school curricula, it was found that very few courses were offered to give the student a knowledge of Asiatic Christianity, its victories and defeats. If he is really to understand the problems of India, the missionary cannot overlook so revealing and helpful a study as that of the Christian Church in India.

There are several very practical uses for a knowledge of Church History. Isolated as he often is from members of his own race, the missionary easily can become victim of a feeling of being alone, that the problems he faces are without precedent. In the dark moments of discouragement this sensation of isolation can approach the borders of despair. Or the missionary may feel, as he faces the rapidly changing conditions of the modern world, that he is uncertain of himself and his task. Recently a missionary returned to India, where he had served long and well. Because of illness the missionary had spent an extra year out of India. Shortly after his return to the field he wrote that the country and the people were not the same ones he had left. He felt that they had grown and changed so as to be almost beyond recognition. There seemed to be no connection between the past and the situation as he faced it. This disheartening effect is as natural a feeling as that of isolation. Neither is truly necessary. The missionary,

37. Foster, John, "The Place of Church History in the Training of Missionaries", Madras Series, Vol. Iv, pg. 244

38. MacMurray, Joh, The Clue to History, pg. 93

39. Latourette, K. S., "The Place of Church History in the Training of Missionaries", Madras Series, Vol. Iv pg. 255-256

> needs to know that, so far from being new, many of these very things form landmarks in the progress of the Church and that history is rich in guidance and warnings from which he may profit. He will be very lonely, and in need of all which may help him to know that he belongs to a grand and glorious succession.[37]

There is little of new information that could be included in a course in Church History. If the emphasis is properly placed, however, the student can be brought to see that history is not a procession of events.[38] Instead, it is a continuous action. As the author talked with seminary students about Church History he became increasingly impressed with the fact that most of them think in terms of isolated events. The average student appears to have made no effort to analyze historical situations. Perhaps that is because he has no philosophy by which to interpret the events studied. The man, the time, the act, have been noted. But no concatenation seems to have taken place, The missionary training program should give considerable practice in this art of connecting events. The importance of the various contributary influences should be appreciated. The event should be seen in its true setting, a contemporaneous setting.[39] By such a study historical occurences become part of life and part of the continuous stream of history. In passing, it might be noted that training in the art of weighing events and seeing their true significance should be very useful as a part of the missionary's mental equipment.

The attention of the courses in history of this nature must be directed toward the orient. Such a standard

40. Stewart, John, The Nestorian Missionary Enterprise, pg. 16-32

text as Schaff's History of the Christian Church devotes only a few pages to the Oriental church. Newman dismisses the whole subject with a bare mention in his Manual of Church History. Yet Carey was not the first to present Christ to India. The martyrs who died in Rome were not the only Christian martyrs. In Persia, under Sapor II and Barman V there was a persecution of Christians that paled the Roman torments into relative insignificance.[40] The student should become aware of the importance of Antioch, Edessa, Adiabene, Madras, and Cochin. He should also be led to recognize the contributions of the great leaders of the Nestorian Church, of St. Thomas, Xavier, de Nobili, the Franciscan monks, the Moravian missionaries. Of course it is expected that due consideration will be given to European Christianity. This is necessary because of the obvious influence it has had upon the church in other parts of the world.

The church in India is faced today with many very complex problems. There is the possibility that the new-found political indpendence may aggravate those difficulties. The Indian Christian's status under a government of his religios enemies may prove to be very different from his status under the rule of the British. The poverty of the Christian church in India poses a number of problems that are hardly appreciated by the new missionary from his middle class occidental background. The new convert, breaking out of his closely knit structure of village life may become oppressed by a feeling of isolation even more acute than that faced by the missionary. To such

41. Barnes, Lemuel C., The Thousand Years of Missions Before Carey pg. 88-89

problems as these and the others that will be discovered, the student must learn to apply the lessons of Church History. He must be able to give the younger churches an appreciation of the prespective of the long years of struggle that have gone into the production of the modern Church of Christ. As this is accomplished the members of these younger churches will be able to find the great solace and guidance of their historical fellowship. They must be led to feel a pride in their great national Christian heritage. For Christianity is next to Hinduism in the duration of its existence in India.[41]

In this study the individual will be preparing himself to meet two of the requirements that will be made of him. First, he will be procuring material to help him and his Indian colleagues to meet the problems of India; the charges of being a foreign organization; the obstacles raised by an unfriendly government; the isolation from the majority of the community. Second, the missionary will be preparing himself to understand the community in which he will be working, to guide them to a realization of their own greatest potential as part of the universal church.

Section 6, The History of Missions

In actuality there can be little real distinction between the subject matter presented in the courses on Church History and that presented in the study of the History of Missions. In the former, the discussion should center around the Church; where it is; what it is; and the problems created

by such an organization being in such a place at such a time. The History of Missions deals more with how the Church came to be or not to be in a given area. The subject matter in this course will be more or less standard. It can be taken from the many good books written in this field. Among these might be listed those by Harnack and Latourette.

The purpose of this course in the missionary training program would not be to give the student a series of names and dates to be memorized. Rather, it will be intended to prepare the candidate to know the strengths and weaknesses of the various types of missionary endeavor. The divers missionary enterprises will be studied. The people who were outstanding in each will be noted. Then a careful analysis will be undertaken in each case. From this analysis applicable conclusions will be drawn.

Any study of missionary methods must begin with Christ himself. His teachings and techniques were used upon a wide variety of people under divers circumstances. From these the modern student can garner much useful information. The study will then proceed to the disciples. Among these most is known of Paul. He was constantly on the alert for new fields to conquer for Christ. At the same time he was aware of the need in the growing churches for strengthening and help. This awareness is demonstrated by the letters to wrote to them. The successes and failures of this great missionary pioneer should be given the most careful study by the missionary candidate of today.

42. For the material on the Early Church cited in this paragraph and the next see, Latourette, Kenneth S., A History of the Expansion of Christianity, Vol. I, pg. 116 ff.

43. Kraemer, H., op. cit., pg. 57

After the Apostle Paul had passed from the scene the Church went on developing and growing. In the second and third centuries there was a missionary movement. The chief agents of the Gospel seem not to have been the professional missionaries but individuals in the ordinary walks of life who spoke of their faith to those whom they contacted in the course of carrying out the mundane affairs of their livelihood.[42] As the Christian missionary meets the higher types of firmly established culture in India he will be brought into contact with a problem very similar to that faced by the Christians of the early centuries.

> Unlike all previous missionary periods in the history of the Church - with the exception of the first centuries of Church history - missions have to work now by purely religious and moral persuasions.[43]

They can no longer offer the incentive of a higher culture; an improved economic status; or even connection with a dominating political power.

The period of rapid gain and mass movement in the early centuries was followed by a period of consolidation. The student must strive to find the similarity between the missionary situation in India today and the milieu of the missionary church before Constantine. Such information may give to him a great deal of helpful guidance and suggestion as he strives to meet the new problems in modern India.

In Asia there was a successful missionary enterprise that swept from the Mediterranean to the Pacific. Today there is only a vestigial remnant to mark the passing of the Nestorian

44. Stewart, John, op. cit., pg. 76-77

45. Latourette, Kenneth S., op. cit., Vol. II pg. 43-44

46. ibid., pg. 45

47. Ibid., pg. 99

missionary movement. In its failure, as in its success, it merits the study of one who plans to present Christ to the Orientals. The methods and techniques of the Persian church, as examplifying one of the greatest missionary triumphs of all time, truly deserves careful consideration.[44] The student must strive to analyse and assign the causes of the great recidivation that left only a few scattered traces of this remarkable advance. Were the factors of failure political or were they intrinsic in the movement itself? The lessons thus obtained must then be applied to the work of today.

There is another missionary movement worthy of attention. This endeavor had its base in Ireland. It spread across that country, set up a work in England, and finally did much to aid in the evangelization of continental Europe.[45] Apparently these Irish monks were able to render a very real service to both the nominal Christians and to the pagans of their day. Yet today their work is largely unknown, even in their home land.[46]

The student might find it very useful to compare the methods of the Irish church and the Roman church. The former was unable to survive. The latter still stands as one of the leaders in the field of missionary endeavor. For a time there was a direct conflict between the Irish and Roman missionaries. Over a period of years these two organizations strove for the supremacy among the peoples of Europe. At last the Roman group conquered and installed its type of discipline and ecclesiastical polity.[47]

48. See above, Chap. I

As the student turns his attention to the more modern periods of missionary endeavor he will find much of interest. He will be able to note and compare the methods of such diverse groups as the Moravians and Catholics, the Baptists and the various "faith Missions". Study should also be devoted to individual efforts, the work of such men as C. F. Andrews, E. Stanley Jones, Higginbotham, Buck, and the others who have made outstanding contributions to India's missionary movements. Wherever there has been a specialized effort or a pioneering endeavor, it should be noted. The student should become acquainted with its goals and methods. This can be done, in some cases, through direct contact with the missionary or native leader actually engaged in the particular project. Such information can be supplemented by incidental reading.

As important as the study of the past is the study of the present. The missionary training program will be preparing ordained men to work in India. They must be acquainted with the trends of development in that country. They must also be abreast of the progress of missionary technique. The progress of devolution is worthy of study. As the term indicates, devolution has to do with the efforts which result in the local church taking over the mission work. Such a trend is in keeping with the stated desire of Indian Christians seeking for an eradication of the differentiation between the Church and the mission.[48] Such projects are rather new in some areas. In 1933 the author's father attempted a devolutionary project. He was subject to rather severe criticism both from

49. Mission News, Baptist Missionary Review, Vol. LXIII No. 2 & 3

the indigenous leaders and from his fellow missionaries. Fifteen years later the Joint Council and local leadership are accepted factors in the missionary on the Telugu field.[49]

Training secured by study of the nature suggested above will assist the student as he may seek to implement the directives of the Madras Conference which suggested that the missionary be trained as a "willing colleague". As the aspirations of the Indian church are studied in the courses included in this section, it should become possible for the prospective missionary to come to a better understanding of the people with whom he will be working. His acquaintance with their background should give the ability to meet the problems on the field with a mind prepared and trained to deal with difficulties more complex even than the problems of evangelism.

Section 7, A Study of the Ways and Habits of India's People

The courses described in the preceding sections presented some general rules of thinking and applied them to the people of India. In some cases these could be applied with equal accuracy to almost any human being. In other cases most orientals might be included. In this present section there will be discussed a course particularized upon learning the ways and habits peculiar to India's people. The missionary training program will devote two periods of study to this subject. A part of the time will be used by the student to acquire a general knowledge of India's past. This history should not be studied merely to memorize the names and dates of

50. Shridharani, K., My India, My America, pg 270

certain great men and women and events. The focus will be constantly upon the present situation in India. The reason for this directing of attention is the axiom that today is the direct continuation of many yesterdays. No event is isolated from its past. Thus, in order to understand the present, the student must be acquainted with the past.

Modern India will also prove interesting. By means of visual education it is possible to make the prospective missionary acquainted with the people and the situation he is going to face. The initial strangeness felt by the Occidental in India can be diminished. The result can be a lessening of the tension that the missionary experiences in contacting a new mode of life. By means of the moving picture there can be developed a familiarity with the methods of ordinary life in India; the preparing of food; the washing of clothes; the business of shopping; and the many other trivial duties that go to make up the life that differs so from the American way.

Even more important than the physical differences between the occident and the orient are the mental divergences.

> The western mind has all the strength and short-sightedness of delimited logical categories, while the Hindu mind has all the mobility and vagueness of unlimited cosmological visions; the western mind looks for practical results, while the Hindu mind looks for theoretical perfection; the western mind has the arder of a missionary evangelist, while the Hindu mind has the ripeness of one who knows, and, on so many occasions, the western mind has the blind vigor of the youthful, while the Hindu mind has the know-all but do-little of the old.[50]

Mr. Shridharani here suggests that a rather tensionless mental attitude exists in the Hindu mind. Such may have been true in the India of a century ago. Today there is a tragic lack of

51. Nehru, J., op. cit., pg. 360

52. Kraemer, K., op. cit., pg. 210

mental integration - especially among the younger people of the country. Mr Nehru points out that they grow up in homes controlled by the older order. And in India the family is still a very important unit. The foundations of the youth's emotional life are laid during these early years in the home. Then he goes away to school where his mind takes in the new habits and ideas. These differ from the patterns of life found in his emotional experience. Thus the mind is placed at odds with the emotions. Internal conflict results. Nehru sums up the plight of these young people by saying,

> Custom ridden, they were born old, yet they were without old culture. Modern thought attracted them but they lacked its emotional content....Some tried to cling tenaciously to the dead forms of the past...So, like derelicts, frantically seeking some foothold of security for body and mind and finding none, they floated aimlessly in the murky waters of Indian life.[51]

Another factor in the background of Indian habits and ways is the climate, With the temperature and the humidity so high it is only natural that there should be a desire for inactivity. This craving to limit motion to the minimum shows itself in the Hindu concept of Ultimate Reality. It is seen to be changless and inactive. Only the limited is forced to change and thus to be active. The Hindu thinks of the emotional and intellectual side of life. Volition and action are, in so far as possible, ignored.[52] The result is frequently found in the speculative turn of the Indian mind. It is so much easier to work with ideas and abstractions than with the heavier and more concrete portions of reality. It is so much easier to argue than to struggle. Nor is it expected that the

53. Capen, L. W., et al, The Presentation of Christianity to the Hindus, pg. 28

54. For verification of this idea see the advertisements for the Pullman-Standard Company and for the American Petroleum Institute in such magazines as the Saturday Evening Post and Life during the last half of October and the first part of November, 1947

55. Mathews, B., op. cit., Chap. I

56. Radhakrishnan, S., op. cit., pg. 93-113

57. The word izzat cannot be accurately translated into English. It carries something of the meaning of prestige. Its meaning is perhaps closer to the Chinese concept of "face". To that extent it blends the meaning of the words "reputation", "honor" and "good name".

58. O'Malley L. S. S.,op cit., pg. 50

argument will bring about any changes. All that is desired is the feeling of having won.[53]

Beyond the basic reasons for Indian ways there are varying forms of activity that present problems to the newcomer. There is the matter of caste. The missionary comes from a country whose life is based upon competition and rivalry.[54] Caste, on the other hand, has its foundation in the idea of cooperation.[55] Therefore, the western mind has difficulty in understanding the principles of this system. The missionary is frequently amazed at the power that castes hold over their constituents. As was shown in Chapter I, by many Hindus it is felt that caste is more important than moral standards, than health, than comfort, than financial security. The missionary must beware lest he judge hastily the merits of these views. He must come to see that they are of paramount importance in the daily life of the country. Caste is custom and upon it Indian security is based.[56] Therefore, the student preparing to go to India should give careful attention to the ways and the outreach of the whole system.

Another Indian way that may trouble the new missionary is the enigma of izzat.[57] The westerner plays a game. He likes to win. If he does not, it is a matter of no great importance. For the average Indian this is not so. The game must be won at all costs because the one defeated automatically loses izzat. Any contest, be it mental, physical, legal, financial, or otherwise, must be won lest there follow the dire consequences upon the social status of the loser.[58]

59. Bryce, L. V., India at the Threshold, pg. 107-111

The author has known missionaries who felt that such a lack of sportsmanship was sinful. Against the background of American ideals izzat may be wrong. But it would seem to be wrong to judge Indian ways by American standards. So the student should come to appreciate something of the depth and power of this factor in Indian life.

Resulting from the ways and habits of the Indian people there are problems that the missionary must face. There is, for instance, the matter of epidemic disease. In India there are sicknesses which are rarely, if ever, encountered by the American in his home land. Cholera, leprosy, typhoid, bubonic plague, small pox, reap their harvest of death in India each year.[59] Therefore, it is essential that the missionary candidate be taught to recognize the symptoms of the various diseases. It will be well for him to be able to differentiate between those simple maladies for which he can supply simple remedies and those which must be reported to the nearest medical authority. The ordained missionary, as he tours his field, either urban or rural, may be on hand to witness the beginning of an epidemic of one kind or another. If he has been properly trained he will be able to give warning in time for the authorities to be able to save many lives. Thereby will the community be served and the missionary training program will have accomplished part of its purpose. It is with this objective in view that the student will be asked to supplement his instruction with work in hospitals.

Another set of India's habits that cause much

suffering and grief are the malpractices in obstetrics. The writer was privileged to work for some time in an Indian hospital. During that period he was able to witness some of the traditional obstetrical procedures and many of the calamitous consequences. Of course, the missionary need not attempt to become a trained practitioner in this field. It will be well, however, for him to know something of the modern obstetrical practices. With this information he can improve conditions among the people of India. The improvement need not be brought about by actual demonstration. Suggestion and instruction may be fully as effective. On the other hand, the missionary to whom the whole procedure is new and frightening, is that much less useful to India.

The student should also be fore-warned of the dietary idiosyncracies of the people of India and the reasons for such notions. One who moves among the villages of India soon comes to realize that rice is the chief item of food. Only in the last extremeties of poverty will a family turn to eating the more nutritious millet, wheat or raghi. The writer has seen families who would rather eat a very small helping of polished rice than a large helping of millet. Of these peculiarities the missionary should be informed. Further, wisdom indicates that he should know the cures for such ways. He should be acquainted with the possible sources of food available to the average Indian. In India there are food grains that are rarely encountered in the United States. The same is true of vegetables. The missionary training program will be able to supply its

60. Moti Lal, Lal, "Youth of the Punjab at Work", Our Country is India, edited by R. W. Loeffler, pg. 104

61. Bryce, L. W., op. cit., pg. 113

62. Duraisamy, John,"The Rural Christian Service Fellowship", Our Country is India, edited by R. W. Loeffler, pg. 113-115

students with the names of such items; their caloric and vitamin content; the most economic method of preparation; and their comparative costs.

Indian villages may vary in some respects. But in odor they are found to be very much alike. This is because of the similarity of habits of sewage and garbage disposal. In most instances the accepted manner of such operations is to toss the refuse into the street in front of the house. In some cases it may be carried just to the edge of the village. There the piles accumulate and collect flies and spread disease.[60] Animals and birds are usually the only means of disposal. If the village be near to a river, everything is emptied into the water, regardless of the well-being of those who live farther down stream. One who would try to correct the sanitary habits is met with two obstacles. The first is that the people do not care. The second is that they cannot afford to build anything very expensive to care for the disposal of garbage and sewage.[61] Education and patience are the only means for combating the first difficulty.[62] But when the people are ready to take measures to rectify the situation then the missionary must be ready with knowledge and practicable suggestions. Therefore, the missionary training program will include simple instruction in the rudiments of sanitary engineering. The students will be given an understanding of the principles behind the work and structures in this field. They will then be afforded opportunity to plan and build units under varying circumstances. For many ministerial students it will be a

63. United States Department of Agriculture, Farmer's Bulletin No. 1950
United States Department of Agriculture, Bureau of Plant Service, Bulletin No. 64
War Department, TM 5-295, Technical Manual, Water Supply and Water Purification

64. Davis, Merle, "Preparation of Missionaries for the Post-War Era", The International Review of Missions, Vol. XXXIII, No. 131, July 1944, pp. 243-244

new experience to prepare various types of outdoor toilets. Certainly no missionary candidate will be seriously harmed by the exercise involved in setting up different sorts of incinerators. The United States Department of Agriculture has some very good materials available in this field.[63] In this same area it might be well to include discussion on such subjects as water purification and other aids to health. In view of the great need in this whole area it is to be expected that the newly formed governments in India will make available information for the improving of health conditions in the villages. This should be procured and utilized.

Beyond the more or less permanent features of India's ways there are changing habits to be studied. The missionary needs to understand the trends of the thinking and action of India's politics and politicians. In the chronological arrangement of the missionary training program this particular course is placed very near the end. This will make it possible for the student to be briefed on the very latest political developments in India before he goes there. He should also be acquainted with the bases of modern government in the villages. Then, too, the rural ways of India should be appreciated; the agricultural methods and habits noted. It is not to be expected that the ordained missionary will be an expert in the realm of farms and farming methods. Nevertheless, it will be a great advantage to him if he can see the effect upon the Indian church of the local agricultural methods and life.[64]

The object of all this study is to prepare the student, as far as is possible, to know and understand the people and their ways. Some of the habits and patterns have been suggested. There are many others that the student can find and study, if necessary, as the course progresses. He should be led to appreciate as much of Indian life as is possible from a foreign land. He needs to think of his message in terms of the ways and habits of the people of India. Thus when he is actually on the field there will be less of an expenditure of time and energy given to adapting himself to the existing situation.

Chapter IX

That Portion of the Curriculum Designed to Give the Student an Understanding of His Task

Section 1, An Introductory Statement

The discussion in the two preceding chapters has presented two different features of the curriculum. One dealt with the faith of the missionary, the other with the environment in which he would be called upon to teach that faith. It is the purpose of this present chapter to set forth the courses that should prepare the student to understand something of the task he will face as he attempts to present his faith to the people of India. The material is not designed to give instruction in the techniques of the daily round of missionary work. The emphasis in all three of the courses presented in this chapter will be upon understanding the task. The missionary training program cannot predict the exact details that will face the missionary on the field. It can, however, prepare the foundation upon which the structure of missionary endeavor can be erected, piece by piece and day after day. To that end the program will include a course whose purpose will be to help the missionary to formulate the attitudes that will be his guides; to choose the general goals toward which he will strive; to determine the methods of approach by which those objectives may be achieved. Constant vigilance will be necessary to prevent the student from coming to regard the material learned in these courses as final. They can only indicate trends. Thus, they

1. Matt. 12:34 (Revised Standard Version)

are open to change and alteration as the field conditions may indicate.

Section 2, The Development of Proper Attitudes in the Missionary

"As a man thinketh in his heart, so is he." This apothegm can be accepted by the Christian and supported by the words of the Master, "For out of the abundance of the heart the mouth speaks."[1] Both of these quotations are in contravention to the conception that a person is good because that which he does is considered to be good. Both statements support and emphasize the idea that an individual's overt activity is a result of his inner being. Therefore, if the missionary has the right mental and spiritual attitudes his actions should tend toward the desirable. In order to derive full value from this particular course, the missionary training program will place it in the first part of the schedule. If the student does not have the right attitudes and seems unable to develop such, then there is no reason why he should continue in the training program.

One of the first attitudes that merits attention is the attitude of the student toward his Christian faith. Already the development of that faith has been discussed. For the student to believe the right things is important, It is also important that the student have the right feelings towards those beliefs. Care must be taken to avoid the idea that Christianity is a dogma to be defended. The faith should be seen as being defended by time, by God, by the life and work

2. Oman, John, Concerning the Ministry, pg. 38-40

3. Matthews, Basil, The Church Takes Root in India, pg. 158-160
Bryce, L. W., India at the Threshold, pg. 14 -149
Azariah, V. S., India and the Christian Movement, pg. 86-88

of the Church and Christians. The student should develop an attitude that is positive in nature. His faith must become a tool to be used in recreating the lives of others. In itself it does not need to be defended.[2]

The student should not only have the correct attitude toward his own beliefs but also toward the beliefs of other Christians. How shall he regard those of other denominations who are engaged in missionary activity? A few years ago the author contacted a group of Christian young people who were setting out on a "Mission to the Missionaries". Their avowed purpose was to convert missionaries all over the world to the "true faith". On the other hand, the writer has known members of the more established missions to look upon the newer groups as trespassers. More and more the missionaries on all fields and the members of the younger churches are coming to realize the need of cooperation among the various foreign mission bodies.[3] They are able to see no reason why there should not be a feeling of empathy among those working with the various denominations. They are all working with the same kinds of people in the same countries. Therefore, the problems are basically the same, Certainly all missionaries desire the highest form of Christian life for their converts and churches. The task is immense, beyond the powers of any one group. Thus it would be well for the student to give consideration to the areas of belief that are common to most of the denominations. Also it would make his task easier if he would come to understand the principle differences of view point or language

and that these do not, of necessity, mean a difference of truth. It is axiomatic to state that no Christian mission can long endure if Christ is not the center of its efforts. If the group, then, is attempting to propagate the Christian Gospel there seems to be no real obstacle preventing any other Christian from cooperating in this effort. As Basil Mathews has indicated in the passage just mentioned, this cooperation may mean that some readjustment of policy will be required. If the student has been given the right attitudes he should have no trouble entering into any plan that is deemed by the group to be advantageous to the cause of Christ in India.

When the missionary goes to the foreign field he comes into contact with a new kind of people. A great deal of what he sees in India is different from that which he has known in the United States. As a reaction to the impact of the new environment, the newcomer may easily fall into error in his attitude toward the people among whom he finds himself. Properly trained and prepared the newcomer could avoid the troubles illustrated by the following examples. A Mrs. N. is known to the writer. This lady desired to show her friendliness to the people, to demonstrate that the strange habits and ways did not bother her. Therefore, at the least provocation she became extremely enthusiastic and emotional. Anyone who approached the house was greeted with as much pother as a long-lost friend. The difficulty lay in the fact that the people quickly came to realize that such emotionality was not at all natural. This lady, therefore, suffered the same fate

4. Capen, E. W., et al., The Presentation of Christianity to Hindus, pg. 46

as have others with similar inclinations. Her witness for Christ was greatly diminished because of the ridicule her unnatural behavior incurred.

On the other hand there are those who arrive in India with a very superior attitude. They would indicate that they thoroughly understand the country and its ways. Young Dr. C. arrived in India and come to live in the same house with the writer. This physician felt that his studies had given him all the knowledge that he needed. His attitude made many enemies both for himself and his cause. The same was true of a Miss S. Her very attitude of superiority did nothing to endear her to those with whom she came in contact. The student in the proposed missionary training program should be so trained that his attitudes achieve the balance that is necessary if he is to be become the "willing colleague" suggested by the Madras Conference.

> No one who is obtrusively and, too often, obnoxiously Western in his type, his ideas, and his emphasis can win Hindus to Christ. He must beware lest he thereby lock the door of access to the heart of the people. Otherwise, he may find that his altruism however great, his ability however striking, his faith however heroic, will not make friends of Hindus or open their ears to his message.[4]

Then there is the matter of zeal and enthusiasm. Here the student will have to work his way out of a dilemna. If he goes to the field and seriously seeks to win men to the Christian way he will certainly make enemies. This is only natural. Anyone who wins converts must win them from some other cause. The followers of the latter group will resent the efforts that

5. Hartenstein, K., "The Biblical View of Religion", The Madras Series, Vol. I, pg. 136

so weaken their constituency. This face becomes more acutely troublesome when religion and politics are intermingled as in India. On the other hand, if the missionary proceeds cautiously he may not win many to Christ but neither will he incur the displeasure of other religious groups. The student will have to study the question and select that attitude which seems to be most in keeping with the spirit and methods of Christ.

As the missionary contacts the people of India he will have to find the narrow path between pity and reverence. On the one hand, he may, with a sense of supriority, pity them in their poverty, weakness, and lost condition. On the other hand, he may become so taken with the beauty of their ways and philosophy that, impressed with his own inferiority, he cannot bring himself to change their ways. Somewhere between pity and reverence lie sympathy and understanding. Sympathy for one's fellow mortals is good. But the student will have to purify his sympathy lest any vestiges of pity remain.

> The life of the missionary is a perilous life. He is always in danger of losing his way on the right hand by getting a superiority feeling toward others, and to lose his way on the left hand by getting an inferiority complex in regard to his message, identifying himself with the highest religious values of the Gentiles. To escape both dangers the missionary needs the leading and protecting hand of Christ for every step of his way, to approach this lost world with downright intrepidity with regard to his message, and with radical humility with regard to his personality.[5]

The missionary candidate will also need to develop an attitude of patience toward his Indian Christian brethern. In many instances their background is radically different from his own. Basil Mathews was greatly impressed by the cycle of

6. Mathews, B., op. cit., pg. 57-5

7. Atkins, Gauis G., The Procession of the Gods, pg. 233

irritation he found existing in some missionary centers. He noted that the Indians looked upon the missionary as a soft-hearted type of Santa Claus. They waited for him to take the initiative at all times for fear that their activity might offend him and lessen his munificence. The resulting inertia irritated the missionary as he tried to encourage the people to stand on their own feet, to develop indedendence and leadership. Naturally the irritation bred antipathy and made more difficult a cooperative attitude between the mission and the new church.[6] In order to avoid such difficulties, the student should be prepared with a right attitude toward the Indian Christians. He should have a high and unshakable faith in their value and ablitilites. That faith, however, should be realistic. The native Christian are, at best, only human beings. They are therefore prone to error. Yet they are Christian brothers, many of whom have undergone severe testing for the sake of Christ.

There is yet another point at which the missionary must be prepared with well-established attitudes. Among those who have been recently converted to Christianity there will be found many traces of practices associated with the former religious life. Some of these actions and thought patterns may even be found to persist after several generations of Christian living.[7] What shall be the attitude of the missionary toward these vestiges of heathenism? First it must be recognized that a new convert is still a social being. He has habits and ways that have been long established in his life. These cannot be

8. ibid., pg. 234

9. Kraemer, H., The Christian Message in a Non-Christian World, pg. 367

completely removed unless human nature be removed at the same time. Adjustments are necessary. But they take time, and the slowness of the changes can easily fret "the soul" of the impatient reformer."[3]

In the matter of practices of the autochthonous religions the missionary will find another problem of attitudes. It is easy for the newcomer to judge the religious activity of the people about him, especially if that activity varies from his own. Yet the missionary is not in India to judge. He is there to preach the Gospel. Therefore he will have to find some attitude that lets him enjoy a feeling of fellowship with the native Christians in the matter of old religious customs. At the same time the student should develop a very firm stand regarding the basic concepts of the logcal religions.

> With all due recognition of the great religious and moral sincerity that can be found in the practical manifestations of Hinduism, Christianity cannot but apprehend this fundamental "relativist" attitude of Hinduism as revoltingly insincere, and Hinduism cannot but apprehend the fundamental "absolutist" attitude of Christianity as offensively exclusive. Christianity can never give up its much-criticized exclusiveness, because if it did it would deny its prophetic core, that is to say its life and essence.[3]

Section 3, The Choosing of Goals for the Missionary's Task

In selecting goals, as in instilling attitudes, the discussion must remain on a very general level. The training program cannot prognosticate the exact nature of the task as it will present itself to the missionary. Nonetheless, even from a distance, the student can envisage some of the general problems and situations. In relation to those he can establish

10. Bryce L. W., op. cit., pg. 2 ff.

11. Latourette, K. S., Missions Tomorrow, pg 96

12. Hodge, J. Z., Salute to India, pg. 101-102

13. Nehru, J., Discovery of India, pg. 137

objectives that will help to guide his endeavors. Thus trained and prepared he will be able to concentrate on the working out of the goals in the various situations confronting him.

First, how shall the missionary plan to react to Indian society and culture? He will be in a nation whose history reaches into the dim recesses of antiquity.[10] The culture expressed in its present trends has been much influenced by Christian missionaries.

> They have influenced entire cultures and peoples at one of those rare time of transition when these could be molded. Millions who have never become members of the visible church are more or less acquainted with the Christian Gospel and are in part consciously or unconsciously conforming to Christian beliefs and standards.[11]

So the missionary find himself in the midst of a culture that owes much to his spiritual predecessors. Yet that same missionary is considered by many to be an intruding force, an interloper.[12] In such a situation he seems to be faced with two possible goals. He may seek to give to India as much as possible and to receive from her all the culture possible. As an alternative, the missionary can hold himself aloof from the culture of the country, building around himself a wall of occidentalism. There is evidence at hand to show that the former course has brought good to all concerned. This is not so true of the latter suggestion.[13] Yet the student must carefully examine the evidence and determine the course that he will take when he comes into daily contact with the people of India.

The missionary will also have to deal with Indians as individuals. Because there are only about seven and a half million Christians in a population of four hundred million,

14. Hodge, J. Z., op. cit., pg. 101

15. Luke 10:25-29; Luke 13:20-21; Matt. 21:1-16; John 10:1-21; Luke 15:8-10

16. Oman, John, op. cit., pg. 173

17. Moses, D. G., "The Problems of Truth in Religion", The Madras Series, Vol. I, pg. 76

the missionary will find that many of his contacts will be with non-Christians.[14] The very fact that he is a Christian missionary indicates the primary purpose of any such meetings. The ultimate goal of all Christians is to bring others to a saving knowledge of Jesus Christ. To state such a purpose is not difficult. To truly implement that purpose involves much and has many possible variations of accomplishment. Christianity should be presented in the vehicle and thought modes of the people among whom the missionary works. As he strives toward this goal he will be following the example of Jesus who preached and taught in the thought patterns of his listeners. He spoke to them of the Law, the leaven, the vineyard, and shepherd, the home.[15] The non-Christian Indian, like his fellow men everywhere, is not particularly attracted by that which is distinguishable as foreign piety. He seeks truth by which to live, expressed so that he can recognize it as such.[16] Finally the missionary, in dealing with those of other religions, should not have as his goal the desire to prove a point, sell a system, impose a code of living.

> All that one can do in the way of proving a religious truth to an unbeliever is to educate him or introduce him into that state of moral preparedness, that attitude of inner receptivity, in the wake of which or in response to which, the intuition of truth would follow.[17]

In modern India the missionary will have to think of his relationship to the growing native church. In the days when that church was very new and very small, the missionary could be more concerned with reaching out for yet more men, more converts. Then the church could be thought of as a ward. The

18. Kraemer, H., op. cit., pg. 377

19. ibid., pg. 308

20. ibid., pg. 368

missionary had poured forth his unremitting toil to bring the organization into being. Therefore, it is was not unnatural that he should have for it somewhat of a proprietary feeling. Today the Christian community has become independent. It must be trained to respond with its own moral and religious development.[18]

In the next section of this chapter there will be included a discussion of the problem of adaptation of local customs and habits to the needs of Christianity. Before such a study is undertaken it will be necessary in this section to give attention to the goals that the student should have in mind for such an adaptive procedure. It is not possible to take over all of Hinduism into Christianity. In the last analysis, true adaptation does not mean complete assimilation. Rather, the effort should be to express the tastes and ideas of the old, non-Christian way and to compare them with the Christian truth so that they stand revealed as inadequate solutions of man's moral and religious problems.[19] The student may well accept as his goal the bringing of Christianity into actual situations in the new convert's life. The adaptability of human nature will care for the rest. In due season Christianity will no longer be expressed in foreign ways but will be wearing "its natural religious dress" for India.[20] In this process the missionary will have to keep clearly before him one important goal. He must not be the means of stifling new growth just because that growth does not conform to his preconceived ideas. It will be the work of the whole Christian community

21. Hodge, J. Z., op. cit., pg. 93

22. Davis, J. M., "Principles of Missions in a New Age", International Review of Missions, XXXIII, No. 127, July 1943, pg. 255

to pass judgment upon the various evolutionary processes. The Indian Christian must find in his Lord a friend, not a foreigner. The goal of the missionary should be, therefore, to help the indigenous Christian to develop an autochthonous expression of the Christian life.

As the missionary works with the Indian Christians he will be in need of goals to govern his own conduct. It is easy for the missionary to be so far ahead of his native co-workers that they lose contact with him. He comes, with a considerable amount of training and education, to work among those who have very little. Only about one out of every five Christians in India can be counted literate.[21] The missionary is probably a zealot. Otherwise he wouldn't be there. The native Christians have, for the most part, had little, if any, training. Thus they are unable to see and understand the goals that the missionary has set for himself, and, too often, for them. Their background of inertia in Hinduism makes it hard for them to see the need for constant haste. The result may be friction and frustration.

> The missionary uses his own powers fully...The national Christian, however, is often so busy trying to understand the programme and keep the pace set by the missionary that his own creative impluses have little chance for expression. A consequence of this is that the national depends upon missionary leadership, thinking and initiative and so fails to reach his full stature or take hold of the church enterprise as something of his own creationn.[22]

As the missionary establishes his goals for work with fellow Christians he must keep these factors constantly before him.

23. Glover Robert H., The Progress of World-Wide Missions, pg. 59 ff.

24. ibid., pg. 53 ff.

Section 4, Methods of Approach to the Missionary's Task

The study of the missionary approach to the people of India is important. Reference to the chronological table of courses will reveal that two periods of time have been assigned to this course. Those periods have been placed during the time when the student will be involved in the practical work program. This plan was instituted with the object of giving to the student opportunity to test out these approaches on the people whom he encounters in his daily contacts. Thereby the efficacy of the material presented can be tested by actual experiment before the candidate actually reaches the field.

The study of missionary approach will, of necessity, include a considerable amount of historical research. The approaches used by the great missionaries of the past must be noted; the strengths and failings of each of those efforts understood. The motives and products of the use of armed force as a Christian approach should be considered. The splendor and pomp of some of the Medieval missionaries should come within the scope of the study.[23] Attention may well be directed toward such individuals as Boniface, Clement, and Xavier.[24] The techniques of approach demonstrated by the Catholic missionaries in North and South America could be compared. From these and the various other instances, the student may build a foundation that will permit him to develop his own thinking in this field.

Attention can then be turned from historical considerations to modern thinking on the subject. In the main,

25. Hocking, William T., Living Religions a d aWorld Faith

26. Soper, Edmund D., The Philosophy of the Christian World Mission

opnions in this area appear to be divisible into three sections. The first of these is governed by the idea that Christianity is not unique. One of the chief exponents of such a tenet is Hocking. In his book, Living Religions and a World Faith, he speaks for those others who advocate the concept that Christianity is the same in kind as are other religions.[25] The stand seems to be based upon the fact that all religions contain truth. Truth is from God. Therefore, religions can differ only in the amount of truth which each possesses. With these presuppositions it is clearly logical to argue that Christianity is the prolongation of a line begun in Hinduism. With such a philosophy as background, the approach must be through a reconception of religions. Consequently, the missionary should seek to make better Hindus of the people of India. Then the indigenous religions will be nearer to God and may be left to the kindly offices of time. In due season, it is hoped, they will catch up with Christianity as it progresses up and toward the road of truth to God. To thinking and writing of this nature the student must give analytical consideration.

The second type of approach is in the nature of a compromise. It is probably best expressed by Soper in his, The Philosophy of the Christian World Mission.[26] The adherents of this method admit the validity of the claim that Christianity and other religions are continuous. On the other hand, they would argue that Christianity is quite unique. The type of approach resulting from such thinking is nearer to that which is traditional. The necessity for conversion is recognized.

27. Kraemer, K., op. cit.,

The weakness of a religion based upon philosophy is accepted. It is admitted as obvious that an attempt to permeate various religions with Christ's examples and morals must fail. Because of its historical importance and because of its position as a compromise, this position merits the student's serious thought.

From the Barthian school of theological thought comes another approach to the missionary's task. The position of this Neo-Orthodox school is typified in Kraemer's book, The Christian Message in a Non-Christian World.[27] In it is expressed the belief that true Christianity is both unique and non-continuous. However, the Barthians feel a sympathy for the various local cultures is not enough. The great tragedy of the Christian's attitude of superiority can be removed only by true humility. This humility comes to people when the realize that all men are sinful by nature. The evangelistic approach has been suggested by this group of thinkers. The idea is based upon the theory that the missionary effort can never succeed. It is attempting to substitute Christianity for the local religions. The process cannot be complete because it is impossible to eradicate entirely an indigenous social structure. Therefore, Christian missions will have to do their best. For the rest they will have to depend upon God. He is the only one who can attain the desired goa. In keeping with the emphasis of Barthian theology, Kraemer feels that it is the individual who must be reached. He must be reached personally and not as a part of a social structure. In this type of approach there is much that is good. The student should discover such value while

28. Fleming, D. J., Attitudes Toward Other Faiths, pg. 150

29. Kraemer, H., op. cit., pg. 140

not overlooking the defects of the system. The end product of these three bases of approach should be that the student be impelled to work out his own. His will probably be different from any of those suggested.

While the student is giving thought to the formulation of his approach to India he must take into account certain practical problems. The first of these is the matter of contacts. As the missionary seeks to bring men to Christ it will be necessary to find the point at which he can impinge upon their religious consciousness. Yet in the search for the right kind of contact it must be remembered that when such a search is made it must not be an end in itself. In the field of approach and contact the missionary is liable to make the common mistake of trying to classify people and doctrines. This procedure makes life easier because it allows the planner to work with groups rather than with individuals.[28] Yet all humans are different. Therefore, the student should be brought to realize that it will be impossible for him to use on every body the technique that proved successful on his first attempt at approach or contact. In missionary work there is no easy rule of thumb to be applied. It will be found that the only certainty in all this is a very vague generalization. If the missionary in untiringly and genuinely interested in the non-Christian, his religion, his ideas, his sentiment, his institutions, there will be no trouble. Whoever obeys this general rule becomes one with environment and finds contacts sufficient for his strength.[29]

30. Speers, Robert E., The Preparation of Ordained Missionaries. pg. 11

31. cf. Kraemer, H., op. cit., pg. 143

32. Shillito, Edward, The Way of the Witness, pg. 123

The student who is giving thought to the matter of approach will find that another of the practical problems lies in the matter of adaptations that become necessary. For an approach to be successful it must be couched in Indian terms and modes of expression. But difficulty is encountered when the effort is made to distinguish between those portions of the native religions which should be utilized and those which should not. The student must learn to sort out the living elements of the old religion and separate them from its errors and untruths.[30] The central core of a religion will be found to be unapproachable. It must be discarded.[31] The secondary aspects of Indian beleifs offer a fruitful field for adaptation. They are living in the people. Their type of thinking, their social activity, their vocabulary, all offer much to Christian expression.

> Those who seek to understand by a modern parallel the task which lay before St. John must turn to India. What he did with the thought which the word Logos carried within it the Indian Christian has to do with <u>bhakti</u>, the word for loving devotion, and <u>avatar</u>, which is the word nearest to incarnation in the realm of Indian thought. These words have to be enriched and purified in their meaning, but they represent the way by which all unkown to them, the Indians were made ready for Christ.[32]

It may well be that a study of appraoches may lead the student to desire to change from the legal modes of thought as inherited from Calvin and Luther, to the more mystic methods of Origen and Justin.

In his approaches the missionary must be prepared to make full use of every possible means of establishing contacts between the ethos of the Indians and the essential truths of

33. Kraemer, H., op. cit., pg. 369

34. Bryce, L. W., op. cit., pg. 151-153

35. Kraemer, H., op. cit., pg. 146

36. Tead, Ordway, Art of Leadership, pg. 119

Christianity. It is an injustice to Indians to choke their religious expression in an unnecessary coat of foreign armor.[33] If this matter of adaptation is handled in a truly Christian manner of approach, soon the old modes of expression will take on new and Christian content. As this is accomplished they will serve to accentuate the difference between the old way and the new.[34] These paragraphs have only suggested some of the problems that may conform one who would adapt the old ways of thought to use in the approach of the new. Kraemer has summarized it all as follows:

> The prime and principal question for a Christian and a missionary, however, is to try all his life to see the non-Christian faiths under the light of the revelation in Christ, and then the highest commandment is not to be generous or ungenerous, to be tolerant and sympathetic or intolerant and harsh, but to be obedient to the light that shines in Christ, who is "grace and truth" from God but whom "the world" does not recognize intuitively.[35]

Finally, then, as the missionary approaches the non-Christian what shall be the content of the message that is brought? Shall it be ethics, principles, or an ideal way of life? In answering these questions the student should be aware that, of the great religions of the world today, there are three that stand out. These are Christianity, Mohammedanism, and Buddhism. This fact seems to bear out the opinion that,

> People's capacity for dramatizing complex aims and for sustaining enthusiasms for relatively remote trends is conspiciously limited. At the same time, people's capacity for interest in and devotion to a <u>person</u> has always proved to be phenomenal.[36]

Each of the three religions mentioned is built around a person. Thus the student will come to see, that, basically, his approach

must be through and with Christ. There may be other contributing forces and assisting factors. But fundamentally Jesus Christ will be found as the only means of approaching the religions of the world be they ethical, mystical, or secular.

Section 5, The Missionary's Task in the Field of Religious Education

The hasty perusal of the catalog of almost any theological school will show that there are offered courses in Religious Education. Because of the increasing importance of this portion of the church program, it is well that all ministers should be acquainted with the techniques and principles of Religious Education. The same is true for the missionary. But when an effort is made to select material for a course in this subject, a number of difficulties are encountered. In the first place, the writer knows of very few ordained missionaries who are fortunate enough to be in charge of but one church. Usually their responsibilities reach out to many small churches. These, in turn, are in the care of a local teacher-preacher. The result is that the missionary's task more nearly resembles that of the Director of Religious Education for an Area in the United States.

Another very trying problem is that of literacy. As was mentioned earlier in this chapter, about 75% of Christians in India are illiterate. At the same time the church in that country is still taking in many new converts who are adults. These adults, usually illiterate, are among those for whom a

Religious Education program would have to be designed. Upon such all the known techniques of adult education would have to be utilized. Yet the financial status of Indians is usually so low that the training portion of the church work would have to use an absolute minimum of materials.

These are some of the problems that would confront the missionary as he strives to develop a Religious Education program. Such is the task. What, then, shall the missionary training program do to prepare the student to meet such situations? Some of the time in this course could profitably be spent in acquiring the basic principles in this field. Then the various problems that are known to exist among the churches of India could be studied. The task of the students and the instructor would be to develop such a program as might fit into the picture of Indian church life. With help from missionaries, and from seminaries in India, the proposed missionary training program might well bring into existence principles and practices of Religious Education adapted especially to the needs of India. In the meantime the students and instructors would have to procure the best possible results with the methods and ideas at hand.

The object of the above course is to prepare the missionary candidate to present his Christ to the people of India. Except for the course on Religious Education, these subjects seem to be without equivalent in the curricula of ordinary theological schools. Some material is presented in such courses as the one offered at Berkeley Baptist Divinity

37. Bulletin of the Berkeley Baptist Divinity School, Annual Catalog, 1947-1948, pg. 42

School under the heading of "The Work of the Missionary".37 Yet the problems of attitudes, goals, and approaches all seem to be in need of solving during the training period of the prospective missionary. If the requisites enunciated by the Madras Conference and seen in the study of modern India are to be met, it would appear that material such as is presented in these courses should be the sine qua non of any missionary's basic training. It is to meet that need that the missionary training program presents this material.

Chapter X

That Portion of the Curriculum Designed for the Personal Development of the Student

Section 1, An Introductory Statement

The whole of the missionary training program is designed to give the student training and information that he will use on the field of service. His faith, the country to which he goes, the task that will be his, these have been presented. In addition to these courses, there must be attention given to the personal development of the individuals involved. Each must be brought to an understanding of himself as a personality. He must also be aware of the impact he does and should make upon those with whom he comes in contact. Lastly, the student will find that there are some basic skills that he must possess if he is to translate his training into action on the mission field.

Section 2, A Study of the Personality of the Candidate

The purpose of this course is to prepare the student for the many psychological hazards that he will encounter as a missionary. He will be guided as he seeks to know himself as a personality; to find his strong points and his weak points. Chronologically, this study should be placed early in the training program. Thereby the student will be able to make the corrections indicated by the course while the instructors are at hand to be of assistance.

1. Tiffin, J.,& Knight, F.,& Josey, C., Psychology of Normal People pg. 29-36

2. Burns, Robert, To A Louse, Stanza 8

In the entire missionary training program as proposed there will be emphasis placed upon individual instruction. In this study of the personality of the student there should be an extra effort to avoid the abstract, the vague, the ambiguous. One of the best methods for making the material real is to ask each one participating to write a complete self-analysis. These individual studies might then serve as the basis for studying the various principles evolved for that purpose. When such personality phenomena as evasion and compensation are studied, the work will not be complete until each student can recognize these factors in himself. For instance, the human being naturally creates the best possible picture of himself to himself.[1] The theological student may come to think that he is always as he feels to be at the close of a successful sermon. Too often this is not an accurate representation. It is, perhaps, the student as he deisres to be rather than as he actually is. Therefore, it becomes necessary to learn to see himself, both as others see him and as he actually is. As Burns put it,

> Oh wad some power the giftie gie us
> To see oursels as others see us!
> It wad frae monie a blunder free us
> An' foolish notion.[2]

Such men as Thales, Socrates, and Shakespeare have advised, "Know thyself."

The candidate, to truly know himself, must do more than to become acquainted with himself as he is in the present. Growth and change can be expected. The possible trends and the results of such can be important. Since extreme development

3. Tiffin, J., & Wright, F., & Dosey, J., op. cit., pg. 267

4. La Rue, D. W., Educational Psychology, pg. 117

in any direction is termed mental illness, the student should know something of emotional maladies. Fear should be understood in its extreme forms and in its more common manifestations. The student, with these facts in hand, should make a careful study of his self-analysis. His object would be to discover what types of situations will arouse fear in him. At the same time he can become aware of his own perculiar methods of manifesting fear, his overt responses to the stimulus of that emotion. Anger might be similarly studied, known and understood. As this course progresses, the individual will become acquainted with the emotional sources of his various forms of behavior. With this knowledge it will be possible, when change in action pattern or thought pattern becomes necessary to know that point at which such change can be instigated.

The course on personality will also include guidance that will aid the student in finding a basis for integration in his own life. He will be called upon to study carefully his ideas. Equally careful study will be given to his activity. When this analysis reveals a descrepancy between the two, it must be removed. In the past, much of education has been content to give theoretical expression to truth. Yet learning has been defined as the modification of behavior.[3] The corrolary is that until an educational item has modified behavior it has not been actually learned.[4] Through the study suggested here the student can come to appreciate the divergences between his stated beliefs, those memorized, and his living beliefs, those learned. Each member of the class, with the help of his fellow

5. Lin Yutang, Between Tears and Laughter, pg. 59

6. Hodge, J. Z., Salute to India, pg. 117

students and of the instructor, should strive to reduce his actions into terms of ideals and to compare those ideals with his stated principles of conduct. He may readily find that the Christianity he lives does not express the Christian principles he has memorized. If guided self-searching reveals the presence of such a dichotomy, the conditions should be corrected before the candidate reaches the missions field. There he will be under such constant and critical observation that any real discrepancies will be noted and will tell against the efficiency of his witness.

> The dichotomy between ideals and action must be resolved and an all-inclusive comprehensive philosophy must be produced whereby ideals may be brought down from the clouds again to activate the affairs of men on earth. ...The rhythm of life and the unity and interrelatedness of all things must be shown conclusively, so that they become a part of our faith for daily action.[5]

From the vantage point of a balanced and integrated outlook the missionary can build "bridges of mutual understanding and good will between divided communities, and between estranged individuals."[6] As this is done, the missionary will be fulfilling one of the major requirements suggested by the Madras Conference. He will also be supplying the basis of integration so tragically needed in modern India.

Section 3, Training in the Techniques of Leadership

In the missionary training program there may be those who can qualify as natural leaders. In the group there may also be some whose capabilities would permit them to excell in this art if they could but receive the training and practice that

7. Tead, Ordway, The Art of Leadership, pg. 3

would release those latent capabilities. The purpose of this course is to give opportunity for the candidates to acquire and to develop skills of leadership. In order to accomplish such an end it will probably be necessary for the student to be guided in thought and research to find the basic principles of leadership; the theories behind the different techniques. In the light of these the activities of leaders, past and present, should be studied and evaluated. Then the student and teacher can turn their attention to modern India. In the difficulties of that country it should be possible to find much material for leadership problems. Various solutions might be offered and criticized in an effort to make the course intensely practical.

A very important fact to be realized early in the course is that leadership is an art.[7] If one is to direct the lives of Christians in India and the development of the church in that country, he must be acquainted with the proper procedures. It is no place for the uninformed efforts of the untrained. As in any other art, leadership requires skill and precision in its exercise. Before the candidate is exposed to the trials and difficulties he will meet as a leader in India, he should have had enough practice so that he no longer feels ill at ease in the presence of leadership techniques.

At the level of human activity it will be found that leadership has specific purposes. The chief purpose is not to get some designated task performed in a pre-determined manner. The goal of missionary leadership is. rather, that each Indian

8. ibid., pg. 57

9. ibid., pg. 58

10. DeBlois, A. K., Some Problems of a Modern Minister, pg. 155-158

11. Agar, F. A., The Minister and His Opportunity, pg. 40-44

Christian may come to realize that he is an important part in God's plans. For the secular world this has been expressed as follows:

> The attainment of selfhood, the growth of a sense of individual worth-whileness, assurance that one is somebody, of the firm establishment of one's ego - that is a primary and underlying need for everyone. It constitutes a basic motive in behavior. No good leader will ever forget this.[8]

The same author goes further to indicate that it is, therefore, the follower who is important.[9] Yet there are those to whom the following of a tradition, the perpetuation of an organization, the maintaining of a schedule are more important.[10] The student should be deeply impressed that such factors are secondary to the main purpose of leadership. The primary importance of the individual should be kept free from obscuring notions thoughout the study.

It is a dictum, common among executives and leaders in all walks of life, that it is better to get ten men interested and working than to do ten men's work. This idea is based upon the trait in human beings that causes them to place value in direct proportion to the cost involved.[11] Thus an individual will value an organization into which he been required to put his time and effort. For this reason, as new members are added to the churches on the mission field the leadership must so contrive that the newcomer is given an opportunity to put his Christian experience into action; a chance to work and grow in the church. Such is not always simple to accomplish. The student should study available information regarding the church in India. In the light of

12. Madras Series, Vol. IV, pg. 237

this knowledge there should be an effort to formulate practice goals for the membership of the various types of churches studied. Of course these objectives may be far removed from what the missionary will find when he actually reaches the field. Nonetheless, such practice will indicate the candidate's ability to think in terms of tasks for church members.

The Madras Conference asked that missionaries seek new fields of service.[12] It was explained that this meant more than geographical areas. The intent was to find new means of reaching people for Christ, new approaches, new techniques. If the missionary is to realize this demand he must be carefully trained in the aspects of leadership particularized on this problem. He cannot be satisfied with continuing such projects as were on hand when he arrived. As stated, the need is for missionaries who are able to lead the church into new fields of endeavor. The author has observed missionaries caught up in the rush and confusion of each day's tasks. There was so little time for creative thinking. It seemed that all the energy available was used to hold the established line. When there arose decisions, the missionary, harried and tired, found it easy to fall back upon the rules and traditions established over the years. They had sufficed before. Therefore, in the ever-pressing series of crises, they were used again. In modern India, as indicated in Chapter I, the situation is changing with amazing rapidity. In the new milieu the old facts and conclusions do not necessarily obtain. For this new India the missionary leader must be trained to seek new methods

13. Tead, Ordway, *op. cit.*, pg. 20

14. *ibid.*, pg. 24

and areas for Christian service. He must also be strengthened so that he will be able, insofar as possible, to judge each case on its own merits. Only constant practice, in and out of the class room, will give the student skill and strength to meet such a requirement.

The missionary leader, if he fulfills his right to that title, will direct the activities of those about him so as to attain to certain objectives. By definition, leadership is "the activity of influencing people to cooperate toward some goal which they come to find desirable".[13] As this statement makes clear, leadership has to do with people and not with programs and schemes. Thus the student should practice making plans, not for the plans themselves, but to see what he can do with people, how he can use them for their own good. It is the human being about whom he must be primarily concerned either at home or abroad. He must learn to measure his achievements in terms of their lives. His instruction and practice must prepare him to achieve,

> Effective results at a point where the followers act. His justification is his ability to forward an effective exercise of his follower's talents in accomplishing the purpose upon which they are agreed. Fruitful participation in the task by the rank and file in the front line, and results at the point where they are active, these are the acid tests.[14]

In order to be able to lead, the student must learn some of the methods by which others can be persuaded to follow him. This is necessary, for there can be no true leadership if there is no following. Some of the methods available are suggestion, imitation, exhortation, persuasive argument,

15. *Ibid.*, Chap. IV

publicity, the logic of events, and personal devotion.[15] In the process of this course these single words and phrases should be expanded into meaningful content in the practice and study of the student.

As the student gives attention to the problems of leadership presented above and those others revealed in the study of techniques, he will come to realize that there is more to the task of being a leader than the giving of orders in a firm and convincing voice. The result may be that he will wonder if all the study can make one into a leader. It will be well, in these circumstances, to remember John Heywood's Proverb, "A man may well bring a horse to water, but he cannot make him drink without he will." The techniques of leadership and the reasons for their use can be presented. If the student cannot or does not use them, it may be necessary for the authorities of the program to give careful reconsideration to the individual's suitability for mission service. If the student does utilize the material he will find himself possessed of certain basic information and ideas. These he must test to discover which are best adapted to his personality. In supervised experimentation the student must find those techniques which he can use to the best advantage. He should also be led to carefully consider his possible ministry in India, taking into consideration the requirements of leadership and his own personality. This should make it possible for him to better serve God and the people of India in the capacity of a leader.

16. Andover-Newton Theological School Bulletin, 1945, pg. 31

Section 4, The Study of Speaking and Speeches

For the ordained minister, whether he work at home or on the mission field, the voice is his most used tool. Theological schools have recognized this fact. Every school studied showed some courses for training in speech and voice. Typical of most is the course offered at Andover-Newton Theological School. This study is said to place emphasis upon "delivery, with attention to correct breathing, posture, bodily activity, voice production".[16] In this branch of seminary training the bulletins show that there is an effort made to give the student an opportunity to practice what he has learned. He studies tone placement. Then he is allowed occasion to put this information to the test of actual performance. In some schools, such as Berkeley Baptist Divinity School, recordings are made of the individual's voice. Then he is able to hear himself as others hear him. To a similar procedure the missionary training program would add moving pictures. The result should be a body of exact information. With it as a background the instructor should be able to guide the student as he seeks to make the best possible use of his talents.

Contemporaneous with the study of speaking should be the study of speeches, especially sermons. The student will be trained in the principles and practices of homiletics. The various phases of this field are as important to one ordained man as to another. The missionary must be well versed in sermon planning and preparation, in the various types and

17. The Eastern Baptist Theological Seminary Catalogue, 1946-1947, pg. 36

18. Catalogue of the Hartford Seminary Foundation, 1946, pg. 43-46

19. In the last two catalogs mentioned not page 35 in the first and page 42 in the latter.

kinds of sermons and speeches.

The missionary training program would include in its course on speaking, a study of phonetics. At Eastern Baptist Theological Seminary an effort is being made to present such a course.[17] This school does not teach the various foreign languages as does Kennedy School of Missions.[18] Eastern Seminary does, however, give the course in phonetics believing that it will give the student a basis for learning languages when he reaches the field. Although no comparative study seems to have been made, the common opinion is that the people of the United States are rather slow to learn a new language. The reason is perhaps to be found in the fact that, in the United States, one is rarely in a position to hear any but the one language, English. Whether such a belief is correct or not, it will be well for the missionary candidate to have available such assistance for future language study as may accrue from the study of phonetics. So, by all means possible, the missionary training program will endeavor to prepare the candidate to be able to voice adequately his message to the people of India.

Section 5, The Study of Health and Health Protection

In the training facilities available to missionaries today there is very little included that has to do with the problem of health. The Kennedy School of Missions and Eastern Baptist Theological Seminary are among the few schools offering courses in the field of health education for the missionary.[19] In addition to caring for himself, the candidate should have

some information regarding the care of others. In talking with missionaries on the field and with those planning to be missionaries, the writer found a very real ignorance of any but the most elementary First Aid principles. Most of those questioned knew how to care for such items as minor cuts, bruises and slight burns. Few there were who professed ability to give emergency treatment to those suffering from shock, concussion, broken bones, arterial bleeding, or severe burns. For most of the people the only known procedure in such cases was to send for a doctor. It may well be that the missionary will be quite some distance from a doctor. In preparation for such eventualities the missionary training program will include some authoritative study and practice in the realm of advanced First Aid.

This course would not attempt to make all preachers into physicians. There is not time for such an undertaking, beneficial as it might be. Nor would the material on practical nursing more than briefly survey its field. Preachers are trained in the art of ministering to the sick. This is stipulated in the information given concerning the courses in practical theology. A study of the representative bulletins and catalogs indicates that most theological schools include such training. But these courses do not give instruction in the art of taking a pulse or of reading a clinical thermometer. In India the hospitals are often either very expensive or very unsatisfactory from an American point of view. Thus, the missionary and his family may find it advangtageous to remain at home except during the most severe illnesses. Therefore,

it behooves the student to learn how to make a bed with a patient in it, how to administer a cup of water, and the other commonplace activities of the sick room. To a limited extent the missionary traini g program would offer information in this field of practical nursing.

The missionary must be able to care for others. He should also be acquainted with the means of keeping his own health as intact as possible, Today the American Baptist Foreign Mission Society places in the hands of its appointess a small booklet. This little work was published in 1929. It is called, "Health Instructions for Missionaries in the Tropics". It appears to be the only instruction and preparation regularly given to new missionaries. Much that the pamphlet tells is good. It gives valuable instruction in the general care of health in the tropical countries. There is also included a discussion on the cure of several diseases. These ills are those which are usually considered very serious. In most cases the people thus afflicted are taken to the nearest hospital. The booklet makes no mention of such common troubles as prickly heat, itch, or a number of other ailments with which the missionary has to contend in his daily life. During recent years great steps forward have been made in the field of medicine. Sulpha drugs, penicilin, streptomyacin, and D.D.T. were not known in 1929. The knowledge and use of these and other recent discoveries might prove of inestimable value to the missionary. Therefore, the missionary training program will include information that will aid the missionary in

combating the commonplace diseases by using the most modern developments.

In certain specific fields of thought and activity there has been change and growth in the field of preventive medicine in India. A few years ago the writer was frequently told that all water drunk in India must first be boiled. In some of the modern cities today such a practice would be a waste of time. Also there is the controversy regarding the use of sun helmets. The writer has often been told that it is dangerous to venture out into the sun without adquate protection for the head. Equally vocal are those who feel that hats of any kind are no more necessary in India than they are in any other country. The student should procure the best possible evidence on the various controversial matters so that he can make his own decisions. In all of this study of the problems of health the candidate should keep constantly in mind the realization that his body and strength are dedicated to God and to the service of the people of India. Therefore, he has no right to take any unnecessary chances with the efficient function of his physical being. In order that he may carry out his duties with optimum efficacy his body must be kept in the best possible condition. To that end the missionary training program will give instruction as described. This course, with the others described in this section, is designed to give the student the mental and physical development that he needs if he is adequately to function as a missionary.

CONCLUSIONS

In the first chapter of this thesis consideration was given to problems arising from India's newly acquired independence. The people were seen to tend to be increasingly self-conscious. They desire to guard zealously their right of self-determination. Thus the missionary has placed upon his shoulders the responsibility of guiding that determination in the best possible direction. In the same chapter it was indicated that the life of the common people must be freed and enriched. Finally, there was brought out the fact that India must be helped as she strives to find her place in the international picture.

The next two chapters dealt more particularly with the missionary himself. Here was presented the findings of the Madras Conference as pertaining to the task and qualifications of the missionary. These made it very clear that, in the minds of the Christian leaders of today, the outreach of missions must be beyond the preaching of the Gospel to the unconverted. Nor is the organizing of churches a goal sufficiently broad. It is admitted that the Gospel must be preached. The churches must be organized and given the best possible nurture. These goals must be accomplished in the milieu of self-conscious Indians seeking to express themselves in terms of their own ethos. The missionary is called upon to give the Christians

of India the benefit of the experience of the Universal Church. Also there is the suggestion that he help India to find her place in the world by building bridges of understanding between nations and between groups.

The preparation and practice of missionaries was found to fall somewhat below the levels indicated by the standards of the Madras Conference and by the problems found to prevail in India. The schools and their curricula seem to give much stress to matters of the Christian faith and its presentation. Some consideration is given to the problem of church organization. The other aspects of the missionary's task, as listed above, appear to be largely neglected. The missionary training of the day, in the grip of mass education methods, seems to tend to overlook the importance of preparing the individual to deal with other individuals as such. These findings, when taken en masse, indicate the need of change in the field of missionary preparation.

The proposed missionary training program can offer very little that is new from the analytical view point. However, by changing points of emphasis and by altering continuity, it is possible to synthesize a totally new entity. In this suggested training program the emphasis would be placed upon the individual. To this end the use of a testing program should be introduced, in order better to know the candidate as an individual. To this same end instruction would be upon the individualized tutorial plan. Also, the program is designed to place the emphasis upon guided progress rather than upon the

acquisition of knowledge in the teaching program. In order that the training may be practical as possible it is suggested that there be alloted periods of work outside of the school. These should be so spaced that the student placed in practical situations may have time to discover and to correct as many of his weaknesses as possible before he reaches the mission field.

The actual courses of the proposed missionary training program do not introduce any great amount of new material. It is true that some of them are not to be found in most of the ordinary theological schools in the United States. A large portion of the material presented in the chapter on the missionary's task may be classified as new. Similarly, the courses dealing with the personality of the candidate and with his leadership ability and techniques are out of the ordinary. All these have been included because the integrating factor of this whole program is the concept that the missionary's task is peculiar. He needs more training and training different in content from that required of the ordinary minister who stays in the homeland. In order to make possible the securing of added instruction, the missionary trainning program will be four years in duration. For the particularized training, various courses of specific applicability are included. Finally, India today and the problems of the missionary in that country are dynamic. Therefore, throughout all the phases of the training program, an effort will be made to develop in the student those habits that will cause him to continue to grow both mentally and spiritually for the rest of his life.

This outline for a missionary training program is presented as something of a goal. Its actual implementation will depend upon many factors. Such items as personnel, finance, and equipment will do much to determine the exact procedure by which this goal may be achieved. Then there is the matter of human conservatism. This propensity for the established ways may cast the burden of initiating the training program upon several existing theological schools. In such a program of development, several schools might work together, each experimenting with one phase of the scheme. One might institute the four year course. Another could build its courses around a schedule of concentration, as is being done by Central Baptist Theological Seminary. Still another might see fit to start to work on a psychometric program. In a short while it would be possible for each to proceed along the lines established by the other schools. By this means considerable progress could be made by several schools without any one of them making radical departures from the usual methods. On the other hand, the stress of circumstance may play an important part in starting the proposed missionary training program. If the missionary situation should become sufficiently critical there may arise a demand for drastic revision in the training procedures. In this event the facilities of some existing institution, such as the Baptist Missionary Training School, might be taken over. In such an environment the suggested missionary training program, or some acceptable variation of it, might be installed as a unit.

Even if the goal of this Outline should be achieved, there will be no Utopia of perfection. A missionary training program must deal with human beings. Mankind is notorious for its ability to react in other than the desired manner. In this common weakness that all flesh is heir to, there could be the elements of defeat for an idealized program of training and its effectual expression on the mission field. On the other hand, this Outline is presented with the belief that it contains much of value. In its suggested improvements the missionary candidate should be able to find much that will aid him to become an even better missionary than those who have preceded him. Progress is possible in the modern era if those involved in the Christian missionary enterprise have the courage to rise above the demands of consuetude. Freed from that portion of tradition which has become useless the missionary cause may go onward, "conquering now and still to conquer."

GTU Library
3 2400 00687 1945

LIBRARY USE ONLY